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mber Of The United Presbyterian Church 1950

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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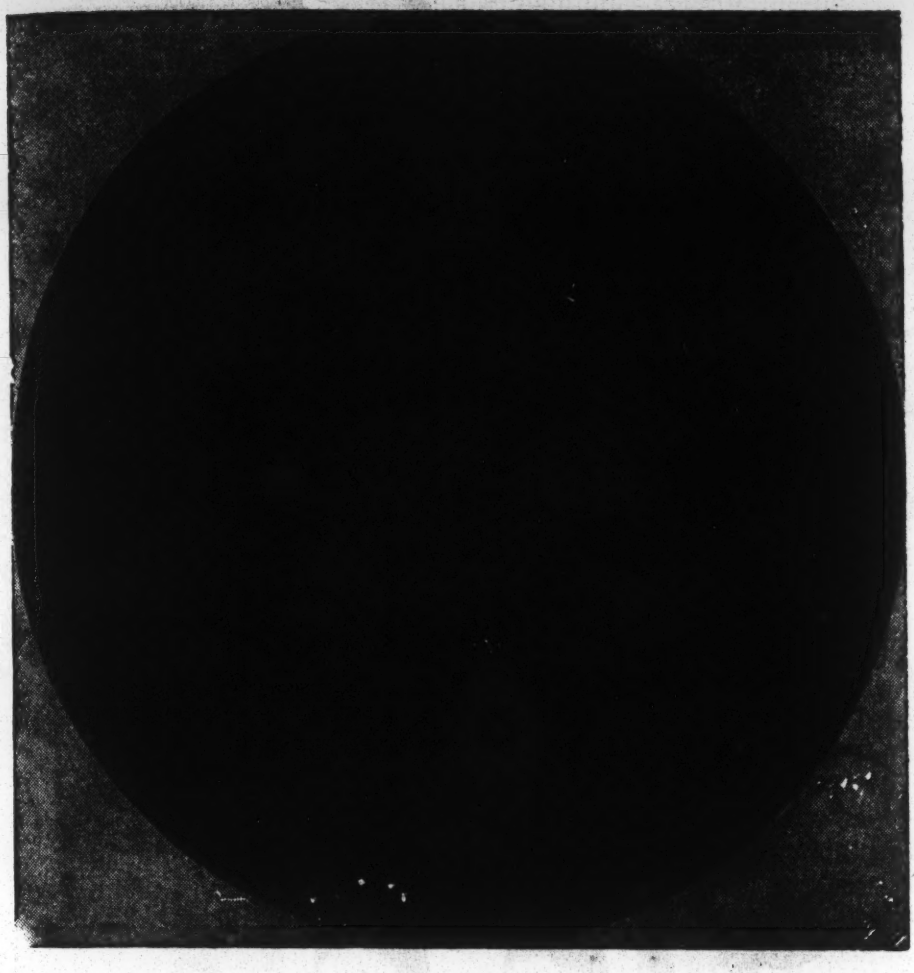


COMMISSIONED

"As the Father hath sent me, even so send I you."

Out from the realm of the glory-light
Into the far-away land of night,
Out from the bliss of worshipful song
Into the pain of hatred and wrong,
Out from the holy rapture above
Into the grief of rejected love,
Out from the life at the Father's side
Into the death of the crucified,
Out of high honour and into shame
The Master willingly, gladly came:
And now, since He may not suffer anew,
As the Father sent him so sendeth He you.

—Henry W. Frost, D.D.

The Mohammedan Call To Prayer

God is most great. God is most great. God is most great.
I testify that there is no God but God.
I testify that there is no God but God.
I testify that Mohammed is the Apostle of God.
I testify that Mohammed is the Apostle of God.
Come to prayer. Come to prayer.
Come to prosperity. Come to prosperity.
God is most great. God is most great.
There is no God but God.

—Quoted from S. M. Zwemer

Five times daily the Muezzin gives forth this call from the minarets in the mosques. In the call to early morning prayer the words, "Prayer is better than sleep" are added twice after the call to prosperity.

The Women's Missionary Magazine

Of The United Presbyterian Church

Vol. LXIV November, 1950 No. 3

Telling His Story - - - Camel Trains to Bethlehem

Foreign Study Textbooks Reviewed by MRS. ADDISON LEITCH, R.R. 1, Evans City, Pa.

Cradle of Three Monotheistic Religions

"Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, who is Christ the Lord." Thus was announced the birth of Christ in words which will be repeated countless times this Christmas season, bringing a thrill of rich happiness to the heart of every believer in Christ as Saviour.

But even before this announcement which heralded the coming of the founder of our monotheistic religion, there had been a message centuries before from God, through Moses on Mt. Sinai, establishing the first monotheistic religion, the Jewish. "I am Jehovah, thy God. . . . Thou shalt have no other gods before me."

And again, in the center of this same area which we are studying, comes another call to religion, "There is no God but Allah, and Mohammed is the apostle of Allah."

In the center stands Christianity, based on Judaism and fulfilling its promises in the coming of Christ the Saviour. It recognizes Jehovah and all that He demands as the only true God, but it goes farther in revealing His only Son, sent by the Father to save men from their sins. Later comes Islam, admitting certain truths in Judaism and in Christianity, admitting one God and the prophet Christ, but denying Him His place as the only Saviour of mankind.

All three faiths acknowledge Abraham as the father of the faith and acknowledge the work of the prophets. Each has a sacred book and each has sprung from the life of Semitic peoples. Yet in spite of the similarities in the religions of this Near East, it has been the place from which armies have marched forth to conquer in the name of religion, and it has been the place to which armies have been sent to capture holy places in the name of religion.

The history of Judaism begins with the call of Abraham from Ur of the Chaldees. In faith he went forth to Canaan to become the father of God's chosen people, who were to live as a separated people among the heathen tribes round about them. We are well acquainted with the Old Testament history which recounts the pitfalls into which the Israelites fell and God's righteous wrath against their sins as well as His patience in forgiv-

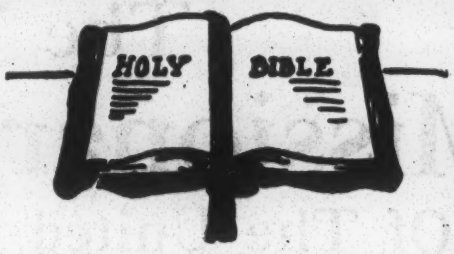
Review taken from "Near East Panorama," Chap. 3; "Introducing Islam."

ing them and allowing them new opportunities to live according to His laws. The prophets of Israel have messages which we need today as much as did the people to whom they spoke in their time. Precious to Christians are the promises in Isaiah, foretelling the coming of our Saviour. But when the Jews failed to recognize Christ as their Messiah, Judaism became sharply separated from Christianity. Today there are Jews all over the world, more than half of whom live in the United States. Some are orthodox, others reformed, and others liberal. Every country in the Near East has its Jews. Jewish history has been turbulent, marked by persecution, dispersion, and hatred, often at the hands of so-called Christian people.

Christians were first given their name at Antioch, now in modern Turkey, but the seeds of Christianity had begun to spread immediately after Pentecost. Paul's missionary journeys spread the good news into Gentile lands; the seven churches to whom John wrote are in our area. The Christian church followed the Roman Empire to establish itself along the coast of Africa and then burst the bonds of the Empire to spread over the whole world. However, in this cradle of the Christian religion, we do not find one united church standing firm against Islam.

The Eastern Orthodox Church, known as the Greek Church, claims to be the historical representative of the original Christian Church. Those churches which have accepted all the decrees of the seven ecumenical councils and have remained in full communion with one another are a part of it. But a number of schisms have appeared as various groups rejected the decrees of one or another of the councils. We shall note only those having membership in the Near East.

The Greek Church itself has borne the name "Greek" only because that language was used predominantly by the members. There are many Christian Arabs in that church as well as



To the Christian, the entire Bible is sacred; to the Jew, the Old Testament; but to the Moslem, the Koran stands ahead of the Bible.

Russians and Turks. The Nestorian Church was the first to break off over disagreement about the two persons in Christ. Although it once carried the gospel far, today it has only a few thousand members in Syria, Iran, and Iraq. Later there was controversy over the nature of Christ, and two national churches broke off: the Coptic Church in Egypt and the Jacobite Church in Syria. These churches developed their own liturgies in their own languages. The Coptic Church has expanded to Ethiopia and been strong enough to claim about five per cent of Egypt's population even after thirteen centuries of pressure from Islam. There are also national churches which are unlike the Roman Church in some respects but which recognize the supremacy of the Pope. The Armenian Orthodox Church is very nationalistic in spirit and has more vitality than most of the churches of the Near East.

Even Islam has been subjected to divisions and strife, though the westerner is apt to consider it as one unified religion. There have been over seventy sects within Islam and some of the rivalries have been very bitter.

Before considering the history and beliefs of Islam, we should note two other small groups of worshippers in the Near East. There is still a tiny group of followers of Zoroaster, a man who lived before Christ and who was a monotheist, teaching an ethical faith. There is also a small surviving group of Samaritans living in a filthy village, all the remnants left of the group of Assyrians and Persians who intermarried among the Jews after being transplanted there by Sargon.

Islam Through the Years

MISSIONARIES seem to agree that the hardest lands in the world in which to do Christian work are the Moslem lands. We are often reminded that if the early Christian Church had not largely by-passed the Arabian lands, Christianity might never have had the powerful foe it does in Islam. Islam has been a tremendous force in world history and is still a power to be reckoned with. Let us become acquainted with its history and some of its beliefs so that we may understand the problems which confront the missionary to Moslem lands as well as some of the political problems of nations newly emerging in independence.

Mohammed was born about 570 A.D., at Mecca which is about fifty miles inland from the Red Sea. Mecca at this time was a center of pagan worship with the Kaaba, the famous black stone, forming the center of the pagan ritual. Mohammed had an uncertain boyhood with the death of his father, his mother, his grandfather, in rather quick succession. An uncle finally brought him up. At twelve he went on a caravan journey and first came in contact with Christians. We know nothing of his life until, at twenty-five, he entered the service of a wealthy widow. He later married her and thereby gained prestige in his community. With his leisure he had time to devote to meditation, for he was naturally religious. Finally he saw a vision in a cave and thought himself called to be the prophet of the one true God, Allah, as he is known in Arabic. His first convert was his wife and his next two were his adopted children. In about ten years his wife died, but he soon consummated other marriages, two of which were with Jewish and Coptic women.

In 622, Mohammed, having aroused a great deal of opposition, left Mecca with his followers and went to Medina. This flight is called the Hegira and is the date from which all other Moslem dates are reckoned. In Medina, Mohammed ceased to be only a spiritual leader, but rapidly became a legislator and military leader. Soon after

The Mohammedan World is shown on this map.

A Bedouin at prayer with his face toward Mecca.

this, the Moslems began to fight with those who did not accept their faith, first to get supplies and later to force submission to the Moslem group. Eight years after the Hegira, Mohammed was strong enough to subdue Mecca. He destroyed the pagan idols but kept the famous Kaaba, which ever since has been the center of Moslem worship. It is toward that stone that Moslems make their prayers five times a day and to Mecca that they make their pilgrimages.

During all this time, Mohammed had been writing the suras of the Koran, supposedly revealed to him by Allah. Apparently he had originally hoped that Jews and Christians would accept the new faith and perhaps had at first looked upon himself as a reformer of the Judeo-Christian religion. When Jews and Christians showed hostility to him, he set a pattern of hostility toward them in the later chapters of the Koran.

After a pilgrimage to Mecca, he became ill, worn out with the rigors of military and desert life. He was likely about sixty-two when he died and almost all of the Arabian Peninsula was already under his control.

A new caliph was elected and expansion of Moslem control went on at a marvelous rate. Within a century it controlled more territory than had the Roman Empire. It reached into Asia and across North Africa where many Christian churches were converted to mosques. It crossed into Spain and on into France until the Moslems were decisively defeated by Charles Martel in 732, just one hundred years after the death of Mohammed. Moslem power never threatened Europe any farther, but it did expand into Asia for some years. However, during all the centuries of Moslem power, there have been some Christian and Jewish groups which maintained their faith, like the Copts of Egypt and the Armenians in Turkey. Certain groups were allowed to retain their religious freedom upon the payment of taxes or the wearing of certain clothing or other degrading practices. However the strict laws against people of other faiths were not always enforced, sometimes because so many teachers and medical men and government servants were Jews and Christians.

When the Ottoman Empire was broken up and the caliphate abolished, Moslems were left without a single leader over all, and intense nationalism has eaten away at political unity. A flood of western influence has also poured in to engulf the Moslem world.

The one essential basis for unity among Moslems everywhere is the creed, "There is no God but Allah, and Mohammed is the apostle of Allah." It has been inscribed on the banners of battle, on the coins

kings, and in the colored tile of beautiful buildings. Five times a day the cry is sent out from the minarets as a call to prayer for the faithful. And there are six fundamentals of faith that must be held by every Moslem.

The first concerns Allah. Islam holds fanatically that God is one, and the belief has been strong enough to keep a large portion of the world from falling into idolatry or atheism, or to any large extent, communism. Allah is considered the sovereign God of all creation and as the author of both good and evil. There are ninety-nine beautiful names for God that are known and it is said that the camel knows the hundredth! A Moslem rosary has ninety-nine beads, one for each name. Dr. Paul Harrison, well known missionary in Arabia, says he has never known people with such a sense of the transcendence of God and to whom such a belief seems to make so little difference in the common morality of life.

The second article of faith is a belief in a whole hierarchy of angels.

The Koran is considered the last of the holy books sent down by Allah and so supersedes both Old and New Testaments.

The fourth belief is in a huge number of prophets, some of whom are listed. Among them are Adam, Noah, Abraham, Moses, Jesus, and Mohammed.

em postures
n prayer

The next belief is in predestination which differs from our Presbyterian belief in that the Moslem considers anything which happens as the fore-ordained and determined will of Allah. This fatalistic outlook which leads people to accept even the worst of calamities with a shrug of the shoulders has much to do with the static outlook of many lands in the Near East.

The final belief is in the day of judgment when the good deeds of the soul will be weighed against the bad deeds.

The Koran contains 114 chapters, or suras, arranged in no chronological order. According to Mohammed, the angel Gabriel dictated the Koran to him, and then in a trance he repeated it word by word. To western readers the text in translation is jumbled, but the orthodox view has always been that the Koran must be left in Arabic and cannot be translated. It has had an immense influence on literary style and language since it is considered supreme in Arabic. Next to the Bible it is the most esteemed and most powerful book in the world. Besides the Koran, there are traditions which are records of what Mohammed did, what he allowed, and what he enjoined. Quotations from these are widely copied, along with verses from the Koran.

There are five pillars of Islam, or obligatory observances on which the faith stands. The creed, "There is no God but Allah, and Mohammed is the apostle of Allah," is one of the shortest statements of religious belief to be found and is repeated from infancy to old age on countless occasions. It has inspired fanatical devotion in Islam. Besides the necessary repetition of the creed, the Moslem is expected to pray five times a day, facing toward Mecca, and accompanying his prayer with certain ceremonial ablutions and motions. Another observance is fasting, at anytime, but certainly during Ramadan, the ninth

month. Then one may neither eat nor drink from dawn when a white thread held at arm's length may be told from a black thread until dark when one can not be distinguished from the other. A Moslem is also expected to give legal alms, prescribed by a code to consist in a certain part of the income. The last obligation is for a pilgrimage to Mecca. This is required at least once during the lifetime of every pious Moslem who is in good health and who can afford the trip.

Although the Islamic law allows a man four wives and as many concubines as he can afford, a growing social consciousness as well as the economic plight of the common people has tended to eliminate polygamy in many areas. The Koran is strict in its injunctions against alcohol and that is one of the reasons given for the spectacular sales of Coco-Cola in Egypt since the war. Slavery is permitted by Islamic law.

Part of the great power of Islam comes from the fact that it has become a social and political system as well as a religious faith. That has helped to give it such grip on such masses of the population in the world today. Although it is impossible to give accurate census-like figures on the adherents to Islam throughout the world, the following figures have been compiled by Dr. Zwemer and are based on such careful estimates that they are likely quite close to a true picture. They will help to give an idea of the sheer size of the faith with which our missionaries are striving.

Europe	3,866,000
U. S. S. R.	20,363,000
Africa	60,359,000
Asia	230,864,591
N. and S. America	171,756
Australia	25,000
Oceania	50,000
Total	315,699,347

The three places with the densest population of Moslems are the delta

of the Nile, the delta of the Ganges, and the island of Java.

Since the Koran is supposedly never translated, Arabic has been the official language of Islam. Where books and religious pamphlets have been written in another tongue, the sacred key words and phrases are usually printed in Arabic in the margin.

After the conquest of much of the world by Islam in the middle ages, Baghdad became the educational center of the world. Arabic scholars, sometimes Jewish and Christian as well as Moslem, preserved the learning of the West as it sank into the Dark Ages. They also made considerable contributions themselves, especially in the field of medicine. Great development was made in art and architecture. Since the representation of any living creature was forbidden in their religion, Moslems turned to intensity of design. They also failed to accept conventional ideas of perspective, so that their art is often reminiscent of modern Western art. It seeks for fineness of line and color harmony and design. In architecture the high pointed portals, domes, and minarets have produced some of the most beautiful buildings ever known. The Taj Mahal of India is a striking example of the beauty possible. Since no figures could be used, actual writing with quotations from the Koran was often used as delicate tracery for decorations on buildings.

Such is the faith which is the guiding light for so much of mankind today. It has been divided into many more than the seventy-eight sects which Mohammed is supposed to have prophesied, but in all its spread and all its growth as well as its divisions it has maintained a remarkable unity.

Our "Christmas Answer" to Islam

By ROY E. GRACE, D.D., Upper Darby, Pa.

Much of our mission work is carried on in Mohammedan countries. This is admittedly one of the most difficult missionary assignments in the world. Reasons are not hard to find. Islam teaches there is one god, and abhors idols. Much of its teaching was taken from Scripture, albeit in a garbled form. Our Lord Jesus is revered as a prophet. They believe in the day of judgment and in heaven and hell. But the differences are profound. They believe that while Jesus was indeed a prophet, Mohammed was both later and greater. The Koran is the final word of inspiration. Jesus did not really die on the Cross to save men from sin; another was substituted in his place.

Mohammedanism is intensely missionary. Millions of dollars are being poured into missionary work in the Sudan and elsewhere. Where Islam prevails the Christian faith is only tolerated. In some countries, notably Egypt, it is easy for one to become a Mohammedan by reciting the creed, but it is almost impossible for a Moslem to become a Christian. Those who do so lose their legal status and are bitterly persecuted. Moslem missionaries are at work in our land and have mosques in our larger cities and they are gaining proselytes without the restrictions imposed on Christian mission work in Moslem countries. They are not slow to point out the failures and inconsistencies of so-called "Christian" countries.

The Christian should always be ready "to give an answer" concerning his hope (I Peter 3:15). But we are concerned with a "Christmas answer," that is, an answer in the light of the meaning of Christmas. What is the meaning of Christmas? Is it not that God the Father sent his Son into the world to be born of a woman so that He might redeem us? *When the fulness of time was come God sent forth his son, made of a woman, made under the law, to redeem . . .* (Gal. 4:4). The angel appeared to the shepherds in Bethlehem's fields and said, *Behold I bring you good tidings of great joy, which shall be to all people* (Mohammedans included). *For unto you is born this day in the city of David a Saviour, which is Christ the Lord* (Luke 2:10-11).

Our Christmas answer to Islam is an answer of faith, based on the revelation of Scripture. How we wish Mohammed might have come in contact with a pure, evangelical Christian faith, rather than the corrupted formalism of the Near East Churches of his day. We testify that God is love, and that he is our Father. Moslems use a rosary of ninety-nine beads, each one standing for a name of God, but neither "love" nor "Father" find a place in the list. God is transcendent—exalted above the world and separated from it in their view. He is holy, but very far off. We tell the Moslem of one who is not far from every one of us: *for in Him we live, and move, and have our being* (Acts 17:27-28).

Then we have to tell Islam that *God so loved the world that he gave his only Begotton Son* (John 3:16). This is a strange thought to them, and repugnant. God is a solitary nomad in their thinking; he has no son. They, like Reformed Judaism

The Near East Packet contains additional stories of people and institutions that constitute our best United Presbyterian "Christmas Answer" to Islam.

The Lepers enjoying their Christmas dinner at Assiut Hospital.

and some so-called "modern" Christians revere Jesus as a great prophet and a good man. We point out to them that this answer will not fit the facts. Jesus was not satisfied with a place among the prophets. Only Peter's confession *"Thou art the Christ, the Son of the living God"* would be adequate (Matt. 16:13-17). We point to his deeds of kindness, and his great miracles. We remind them that he said *"I and the Father are one"* (John 10:30). If Jesus was not who he said he was then he was utterly an imposter; a deceiver or self-deceived (John 7:12).

Christmas tells us that God became incarnate. Our Lord knows the toil and suffering of humanity, not only in his omniscience, but by actual participation. His hands were calloused by toil, he was tired and hungry, he was joyful and tearful. He was even tempted. And he went through the terrible ordeal of the Cross. Suffering and death are familiar to him. In the words of our Christmas hymn "He knows our need; to our weakness is no stranger; Fall on your knees, before him lowly bow."

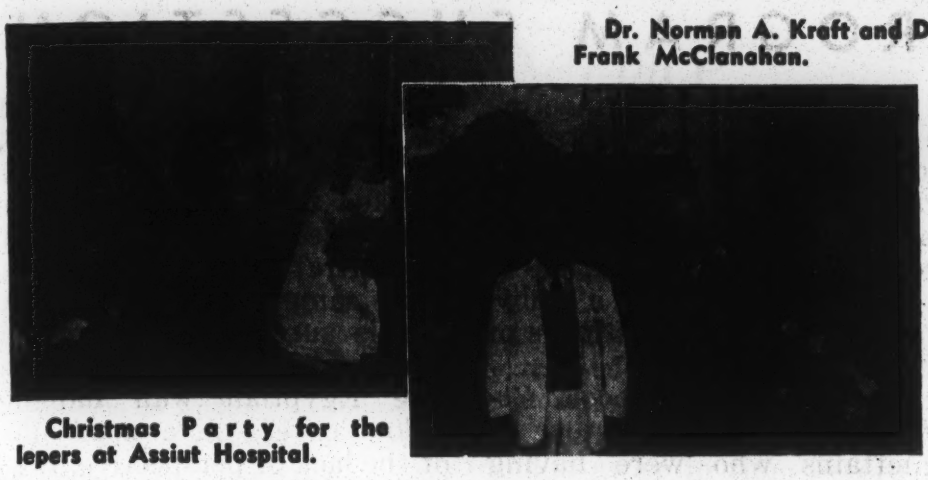
Robert Browning in his great poem *Karshish, The Arab Physician* expresses the wonder of the idea of the incarnation dawning on a mind like that of the modern Moslem:

"This man so cured (Lazarus) regards the curer then,
As—God forgive me! who but God himself,
Creator and Sustainer of the world,
That came and dwelt in flesh on it awhile!

* * *

"The very God! think, Abib; dost thou think?
So, the All-Great were the All-Loving too—
So through the thunder comes a human voice
Saying, 'O Heart I made, a heart beats here!
Face, my hands fashioned, see it in myself.' "

It is not enough to give Islam an answer even from Scripture and the Gospel. Some cannot read; others will not listen. But there is an answer which they cannot mistake. It is the *apologia* of a consistent godly life, and devoted service. It is still true that the Christian is the world's Bible. Men read his life. In the Moslem lands where we are working today this answer is being given in a variety of ways. Consecrated men and women are giving their lives teaching Moslem youth, and parents desire such training of their children rather than government schools in many instances. Christian physi-



Dr. Norman A. Kraft and Dr. Frank McClanahan.

Christmas Party for the lepers at Assiut Hospital.

cians and nurses are tenderly and skilfully ministering to broken and diseased bodies, and again many Moslems prefer the ministrations of Christians to those of their own faith.

Just a year ago the writer was in Egypt during the Christmas season. At Assiut Hospital they had a Christmas party for the lepers who had come to the clinic during the year. Dr. Frank McClanahan, Dr. Kraft, Miss Brownlee and her corps of nurses, Mr. McCreery and the evangelists minister week after week. Wounds are dressed, injections given and the ever-new Gospel story is told to the patients. This is an answer that Islam can understand, though it does not duplicate it.

Christ-like lives are the best Christmas answer to Islam. A Christian evangelist, formerly a Moslem graduate of El Azhar, told me some time ago how it was that he became a Christian. His brother had surrendered to Christ and was giving his testimony in a Church one night. The one now an evangelist was so enraged that he took a group of men and went to the Church to kill his brother. When the plot was foiled and the police intervened the Christian forgave his Mohammedan brother. "That was what broke my heart," he said later. Our best answer to Islam is in fearless, loving witness to what Jesus Christ has done in our souls.

Those at home in America who have probably never seen a Mohammedan, much less witnessed of Christ to them, can help by holding up in prayer those in our Moslem fields, and by sharing of their material things so that our work can advance.

TRUTH

"Mohammed's truth lay in a holy book,
Christ's in a sacred life.
So while the world rolls on from change to change,
And realms of thought expand,
The letter stands without expanse or range,
Stiff as a dead man's hand;
While as the life-blood fills the glowing form,
The Spirit Christ has shed
Flows through the ripening ages fresh and warm
More felt than heard or read."

PROGRAM SUGGESTIONS

Since it is the Christmas meeting with the emphasis on the camel trains, how about decorating the meeting room with pictures of camels and deserts and oases, possibly old Christmas cards? Some representation of Christ, either adult or as a baby, could be made the center and focus of attention.

"T. H. Lawrence in his book, *Revolt in the Desert,* tells the story of Arab chieftains who were having their first look at the stars through his telescope. They listened to his description of more powerful telescopes that in time would be able to reveal more stars. Then one of them said, 'Why are the Westerners always wanting all? Behind our few stars we can see God, who is not behind your millions.'"

Perhaps that story can be linked with story of Star and Wise Men.

The map of the Near East should be used again, and also a larger map of the world with the Moslem areas marked in so that the audience can clearly see where the people are most concentrated. There should also be some samples of Oriental art. Someone is sure to have some pieces of handwork from Palestine or Egypt. The Egyptian wall hangings and pillow covers give good illustration of the lack of perspective. If a Persian rug is used, note that the Persians never fully accepted the ban against living creatures in art, and sometimes used animals or birds. Samples of Arabic writing would also be interesting.

A chart with the main dates of Islam (*A* good one is given in *Introducing Islam*) and comparative dates in our Christian Era would be informative.

We are grateful to Mrs. Addison Leitch for the suggestions given above which she included with her Review-articles. Obviously there is not space in the *Magazine* to give detailed, varied suggestions and plans from which groups may select adaptable program material, hence the experiment this year of offering a *Program Packet,* planned jointly by the Literature Department and the *Women's Missionary Magazine,* ($1.00). See Literature Dept., p. 187, then order Packet *now* if you wish to use it through these five months we concentrate on the Near East.

We add two suggestions from the *Program Calendar*:

Prayer Cycle: Select Evangelistic work and workers from Days 5-7; 16-21; 26-30.

Roll Call: Name a song that exalts Christ as the Son of God and the Saviour of the world. Sing stanzas from some of them.

NOVEMBER QUIZ

Recently a college student was heard to remark, "Does Prof. . . . give long examinations? Oh, no, the number of questions is *short,* but what *long* answers it takes to satisfy him!

This time our *Quiz* has only two questions, but *if* you answer them satisfactorily to yourself and others, your answers may be long!

1. Suppose you had been born in a Moslem land, like Egypt, or the North Sudan, and had a Mohammedan heritage and environment, how would your life, beliefs, experiences, and ideals be different? Suppose a Christian missionary comes to you, what might your response be?

2. What do you consider outstanding past and present accomplishments of our U. P. missions in the Near East? (The more you seek to learn about *all* of our work in Egypt and the North Sudan, the better will be your answer.—*Editor*)

Worship Service

THEME: *The Presence of Christ* (Matthew 28:20b)

CHRIST, THE SON OF GOD

By MISS ANNA A. MILLIGAN, Sterling, Kansas

Songs: B.S.H. 184, 171, 183, 122.

Pray for the:

15,670,000 Moslems in Egypt.
1,500,000 Moslems in Ethiopia.
4,500,000 Moslems in Sudan.
(Nearly) 100,000,000 Moslems in Pakistan and India.
900,000 Jews in Near East.

"Islam and the Near East are in a fluid state; which way will they turn?"—Wilson.

Through the entire Near East, with its many races and religions, Christ is struggling to win His way *not* only against heathenism, but against much stronger forces, the two monotheistic peoples, Jews and Moslems. The chief issue is whether Christ is the Son of God.

Read John 3:16 and Luke 2:1-20.

Zwemer says, "It pleased the Father" that in Jesus Christ "all fulness should dwell," not in Mohammed: "In Him dwelleth all the fulness of the Godhead bodily," not in Mohammed: "In Him are all treasures of wisdom and knowledge," not in Mohammed: "He is the Way, the Truth, and the Life," not Mohammed. This is the issue that cannot be avoided.

A returned missionary from Turkey declares, "The church must get on a war basis or give up her battle hymns." He evidently means in the matter of personal service and financial support. I wonder if he also meant our prayer life!

Pray for all missionaries in the Near East: mention by name those that are known personally.

Lord Curson said, "Islam is not a state-church but a church-state." Wilson adds, "In fact we cannot fully understand Islam unless we realize that it is not only a religion but a social and political system as well." Zwemer says, "Moslem tradition is like the Jewish Talmud, an encyclopedia of correct conduct and right opinion on every possible subject. Islam, as a religion, is doomed to fade away in time before the advance of humanity, civilization, and enlightenment; but whether its place will be taken by atheism, by some new false religion, or by the faith of Christ, depends humanly speaking upon the measure of our devotion to our Lord and our consciousness of the Moslem's need of Him."

"Through the promise on God's pages,
Through His work in history's stages,
Through the cross that crowns the ages,
Show His love to them."

State the most encouraging fact by Wysner, p. 72, 74 or 75.

Pray for the converts, lonely and isolated, scattered all over the Near East, who need fellowship with other Christians; pray that they may be strong to endure all persecution and remain true to Christ through all testings.

In the present conditions and opportunities our responsibilities as Christians can only be met by the outpouring of life in loving service, by sacrificial obedience to that last command of our Christ and by the sympathetic proclamation of the Gospel by word and gifts and prayer.

"Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above
Shall come the city of our God."

—*Frank Mason Worth*

Pray for ourselves that we may come to realize what it costs our brothers and sisters in the Near East to leave their families and friends to become Christians.

The Coptic Church of Egypt

By MRS. EARL JAMIESON, Oakland, California

THE modern missionary movement in the Nile Valley has to reckon with two religious systems. One is the ancient Coptic Church, and the other is Islam.

Two periods of Egyptian history have determined the present religious life of Egypt and explain the present existence in the Nile Valley of both the Coptic Church and Islam. The first period extends from the introduction of Christianity into Egypt, to the Arab invasion, and covers the first six centuries of the Christian era. The second period begins with the Arab invasion down to modern times.

At the beginning of the Christian era Egypt was a province of Rome. It was the personal domain of the Roman emperor and was governed by officials of his appointment. No member of the Senate was allowed to even set foot in the country without special permission from the emperor.

At this time there were three distinct peoples in Egypt, three separate communities, Egyptian, Jew and Greek. The Egyptians were the most prominent but each community influenced the other. The Egyptians had the ancient religion which was largely pure animal worship. In Fayoum the crocodile was worshiped; at Memphis the bull Apis; at Assiut the wolf; at Zagazig the cat. The Jews had been a steady stream of emigration from Palestine to Egypt since the days of Jeremiah, about 626 B.C., when Johanan led his company of Jews down into Egypt. (Jer. Ch. 43.) They went to Tahpanhes. In modern times archaeology has discovered the site, and identified Tahpanhes, about ten miles southwest of Suez. It was a frontier fortress. In 1886 Sir Flinders Petrie uncovered the ruins of a castle in front of which was a great open-air platform of brick work, the place where Jeremiah's ceremony took place. The Jews were about one-seventh or one-eighth of the population of the country. The chief settlement of the Jews was at Alexandria. Then there was a large Greek colony and the Greek language was commonly used.

The Christian religion was carried to Egypt only a few years after the ascension of its founder. Egypt's nearness to Palestine and the important commercial relationship between the two countries, facilitated the spread of the gospel to the Nile Valley. Nothing is said specifically in the New Testament about how the gospel was taken to Egypt. There may have been some present on the day of Pentecost who went back to Egypt, filled with the Holy Spirit. (Acts 18:24.) A certain Jew named Apollos, born in Alexandria and most likely lived there a long time, was "instructed in the way of the Lord." (Acts 2:10.) Dwellers of Egypt witnessed the miracle of Pentecost. So the gospel found its entrance into Egypt by way of the Jewish colony.

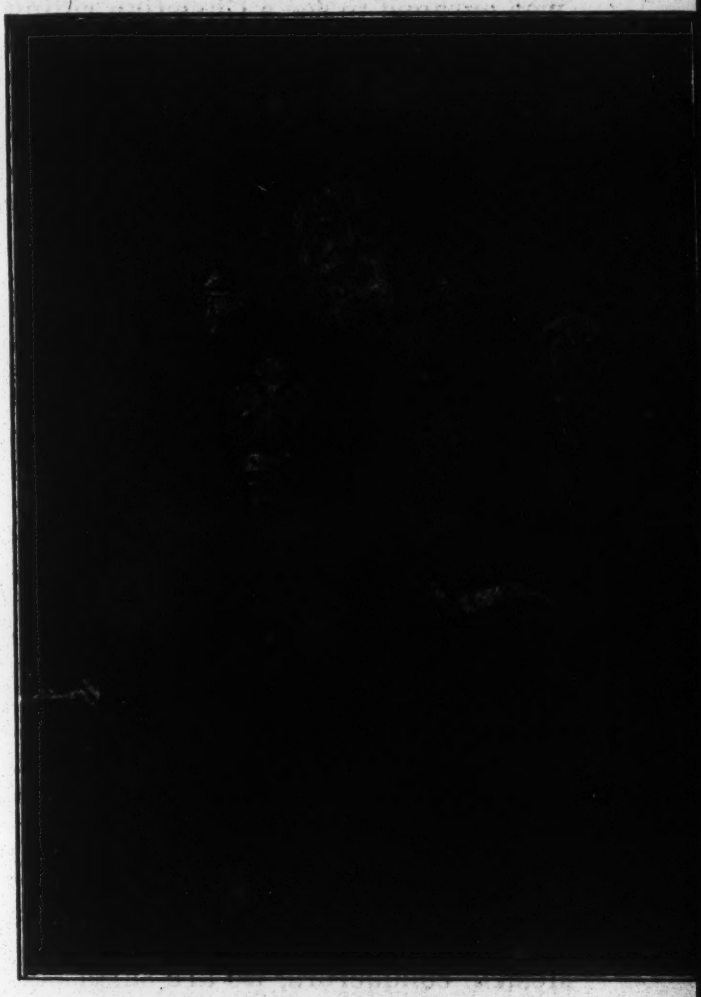
It is generally admitted that the founder of the Church of Egypt was the evangelist Mark, though the exact year of his first visit is not known. He seems to have been accompanied as far as Babylon by Peter and it is quite probable that Peter wrote his Epistle while in Babylon. (I Peter 5:13.) According to tradition Mark was a native of Pentapolis, which was a group of five cities at the extreme northwest frontier of Egypt. He belonged to a wealthy family which was ruined by an invasion of nomads when Mark was small. His father was Christobulus who was brother-in-law to Barnabas, and migrated to Palestine and settled near Jerusalem. Peter became connected with the fam-

ily by marriage. Mark was early instructed in the Christian faith. His first visit to Egypt was probably around 45 A.D. After Mark and Peter had spent some time in Babylon, they separated. Peter went back to Palestine and Mark went to Alexandria. It is probable that much of the gospel of Mark was written during his stay at Babylon.

The first converts to Christianity were no doubt Jews. Christianity was accepted by many by the end of the first century, and rapidly increased until Egypt became Christian and churches filled the Nile Valley above the first cataract.

The Egyptian C h u r c h suffered persecution as other Christians in the Roman Empire, and many suffered martyrdom. Persecution was especially severe during the reign of Diocletian. Whole families were put to death by fire, by sword, by beheading, tortures and crucifixion. But they suffered with faith and patience, and even with the appearance of joy and triumph among them. From the close of the first century until the time of the Mohammedan conquest, Egypt played an important part in the roll of church history. From this Era of Martyrs the Coptic Church reckons time, using the first year of Diocletian 284 A.D. as the actual starting point. Thus the year 1950 is 1666 in the Coptic Calendar.

When Constantine came to the throne in 324 A.D. it brought relief to the persecuted Egyptian Church and from then on Christianity was the dominant religion. But persecution only gave place to heresy, which separated the Egyptian Church from the rest of Christendom. The Egyptian Patriarch declared that in the incarnation the human nature was transmuted into the divine which resulted in one person, one nature. But the Shorter Catechism says, "that Jesus Christ being the eternal Son of God, became man in two distinct natures, and one person forever." By



The Abuna of the Coptic Church

this time the Church of Egypt was a comparatively dead, lifeless thing.

Then came s t r i f e between the Greeks and the Arabs. The Egyptians hated the Greeks and secretly inclined toward the Moslems as a party. They tried to revenge themselves on the Greeks with no intention of putting themselves under the Moslems. The Arabs promised protection, but never kept their promise. Heavy annual duties were levied and those who r e f u s e d to pay were scourged or even beheaded, while churches were plundered and destroyed. To save themselves from these cruel penalties, great numbers became Moslems. In the following centuries the numbers of Christians steadily decreased. Many churches were converted into mosques. Then in the 13th century a Moslem ruler

was enraged to see a Christian riding through the streets, so he issued an edict that all Christians must wear blue turbans instead of white, and forbade them to ride on horses or mules. Fresh conversions to Islam resulted from this edict. In 1321 the Moslem zealots destroyed simultaneously nearly all the Egyptian churches. The Christians retaliated by burning a large number of houses, palaces and mosques. Then permission was given for all Moslems to rob and murder any Christian who might be wearing a white turban. Government officials were not allowed to hire a Copt and there was much public humiliation for the Copt. Again many Copts turned Moslem. At the end of the 14th century the condition of the Christian Church reached its lowest point and remained so until the middle of the 18th century when Moravian missionaries came to the Nile Valley.

When we consider the unjust and cruel treatment endured by the Egyptian Christians for so many centuries at the hands of their Roman and Moslem conquerors, we are surprised that any remain to preserve the name Christian. They were a people of great tenacity of faith and power of patient suffering. Yet it was a dead church. The Christian church of Egypt had started out as a missionary church and spread the gospel even up to the Sudan, but now its missionary spirit was dead. The church had ceased to be evangelistic so she ceased to be evangelical. "Her spiritual glory had departed."

The first recorded efforts to introduce the pure gospel into Egypt was made by the Moravians in 1752. Dr. Hooker was the first missionary. The Moravians gave especial attention to the Copts, but found the hearts of the Copts like stone in some places, while others received them gladly. These first missionaries were not always well treated but suffered persecution by the Moslems.

The second effort to do mission work in Egypt was by the Church Missionary Society of England. By the end of 1825 there were five missionaries working mainly among the Copts. Our own missionary effort began in 1854.

The real Copts are the purest representative of the ancient Egyptian, but not entirely pure. They have intermarried with the Greeks, Nubians and Ethiopians. There is not much difference between the Copts and their Moslem neighbors. So many Copts turned Moslem during the early years that today many Moslems are of Coptic descent. When our missionaries arrived in Egypt, the Copts dressed different from the Moslems. But in the villages today there is little difference; the Coptic women even wear veils. The Copt often has a cross tattooed on the back of the hand or inside the wrist. Their names are different although there are names common to both. The Copts had a language and have not altogether lost it. It is still used in the liturgy of the church, but it has become a dead language. Most of the priests do not understand it. All of the Copts speak Arabic.

The Copts are proud of their ecclesiastical system. They boast that their ritual is the most ancient Christian ritual in existence. They express hatred toward those who recognize the authority of the Pope or Greek Patriarch. The head of the Coptic Church is the Patriarch of Alexandria, although he resides in Cairo. The Patriarchate is a large old fort-like building in the center of Cairo. A large revenue from numerous houses and estates have come to the church through purchase or gifts. The Patriarch holds office for life and is selected from the monks of St. Anthony's near Suez. He must be unmarried and continue monastic habits and customs. The Patriarch's authority is supreme. Often he is a despot. He appoints the head or "Metropolitan of the Abysinnian Church" and compels him to go

whether he wants to or not. Next are twelve bishops. Then archpriests and priests who may be married if they were married before they became priests. If the wife dies they may not remarry. There are deacons to serve the priests, generally young boys who do chanting, etc. Many of the ordinary priests are dull.

Photograph of an Ethiopian oil painting, "St. George and the Dragon."

The Copts attach great importance to baptism. Boys are usually baptized at the age of forty days and girls at eighty days if they are healthy, but earlier if ill. The parents are held guilty of sin and must do penance either by repeating prayers or fasting. They believe that the Holy Spirit descends on the child at baptism. The child is dipped three times in water which has a few drops of sacred oil in it. A child dying without baptism will be blind in the next world. (John 3:3)

The Psalms of David are committed by the young. Adults often repeat the Psalms as prayers. Some of the more pious are said to repeat the whole one hundred and fifty Psalms every day.

Their churches are usually decorated with numerous pictures of saints and gaudy colors. The favorite pictures are of St. George and the Dragon and St. Anthony.

The Coptic service is long, lasting about three hours and consisting of reading, chanting, prayers, burning of incense, beating cymbals and processions around the church. The cross is conspicuous everywhere. People bow before it. Mass is always conducted in Coptic. The dress of the clergy officiating is ornamental. The vestments and headdress are much like the Jewish priesthood. Confession is almost as important as in the Roman Church. They believe in transsubstantiation. The Copt is taught to say, "I believe, I believe, I believe that this bread is the very flesh and blood of the body of Christ that was of the blessed virgin."

The most important duty of the Copt is fasting, which occupies more than half of the year. The spring fast is fifty-five days instead of forty. There is the Fast of the Nativity, Fast of the Apostles, Fast of the Virgin, Fast of Jonah, etc. Their fasts mean just the omitting of certain kinds of foods and drink, especially animal flesh, milk, and butter. However intoxicants are allowed. There are seven principal festivals to commemorate the Annunciation, Nativity, Baptism, Triumphal Entry, Resurrection, Ascension, and Pentecost.

It used to be that the clergy were almost all chosen because of a good voice, or stature, with little thought of mental or religious qualifications. But today the picture is somewhat different. Although the priests are educated, there is too much drinking. Now there are two seminaries for training monks and priests and religious teachers. Sabbath Schools and

(*Continued on Page* 176)

Christmas and Our Missionaries

EGYPT

By a Group of Short-Termers in the American College for Girls, Cairo, Egypt

Do we celebrate Christmas at the American College for Girls? Not just one, but several times!

The first celebration in 1949 was our annual party for the children from Fowler Home, on December 17. The C.E. groups planned this party. They decorated with a little tree and other Christmas decorations. Santa even made an extra trip with a pair of socks and candy for each child. After some games, the orphanage children entertained us with original Christmas plays, and carols in Arabic.

Another earlier festivity was the choir trip to Oosthoek's for supper after church on the 18th. We listened to their records of Dicken's Christmas Carol and Christmas music.

The next evening, Monday, was a double feature. Many of the American community were invited to a reception to meet the new ambassador to Egypt and his wife, Mr. and Mrs. Jefferson Caffery. Later we sang as carolers in a program of scripture readings of the Christmas story given by a speaking choir at the invitation of the Theater-Arts Guild.

The Boarders' Christmas party was held on Thursday evening. The program consisted of three skits directed by the girls, and of special music by the teachers and girls. Santa was small this year, but mighty enough to tell the girls how they had misbehaved and how they should improve during the coming year.

The whole school assembled in Dales Hall on Friday before vacation at eleven o'clock for two hours of entertainment in which nearly every class participated in some way—perhaps by Christmas carol or recitations. The very little girls were especially sweet as they earnestly sang or recited. The 4th Preparatory English class gave an excellent performance of the court-room scene from *The Merchant of Venice*, directed by Miss Pennell. When the girls were dismissed the halls r a n g with "Merry Christmas" as they stampeded out!

No sooner had we lost our boarders for the holidays than we were thrown into an extremely busy week end. Our Alumnae Association held the annual Christmas dinner on Friday evening, attended by nearly 175 people. The dining room was beautifully decorated with red bells, poinsettias, pepper berry branches, and a large Christmas tree.

On Christmas day, after attending the Scottish Church, we celebrated with an "Eastern dinner." We had hebab (meat grilled over red-hot coals), and lebon sabate (clabbered milk with cucumber, mint and garlic), baladi bread (Egyptian), rice, kanafa (a sweet made with flour that looks like shredded wheat soaked in honey, with chopped almonds and pistachio nuts roasted inside), and fruit. Everything was a delicious treat for we usually get "American" food.

Now going from the physical to the spiritual—a dimly candlelit church, scarlet poinsettias p e e p i n g through Christmas greens, a Christmas tree, quiet organ music and a church filled with people expressing Christmas spirit as they joined a choir of over twenty voices in singing "Oh Come Let Us Adore Him." This was the atmosphere of our Christmas service on Sunday evening. The choir sang a Bach selection and several 15th century Christmas carols. Dr. Badeau, President of the American University at Cairo, delivered the Christmas message.

After the service and an enjoyable supper we went upstairs to the teachers' flat to gather around the fireplace for our own Christmas celebration. There was much "ohing" and "ahing" about gifts we received, for they ranged from a 1915 calendar to very beautiful Egyptian curios—and a few toys!

Monday morning breakfast began a big day of celebrations. We started off with a delicious candle-light b r e a k f a s t—grapefruit, bacon, eggs, hot rolls, coffee—then had our teachers' gift exchange around a blazing fire in the fireplace.

The Christmas dinner was undoubtedly the most formal celebration of our week end of many celebrations. The heads of the college received us and the invited guests in front of the cheery fire in the boarders' dining room which had been partially transformed into a living room for friendly group conversation. When dinner was announced there were thirty of us, including missionary and other guests from outside the College.

The table was laid with our best damask, the lovely new china with the green border, and the new silver which Dr. Martin had brought from the United States. The centerpieces of the T-shaped tables were pepper-berries on silver paper around the silver candlesticks and Christmas bells. In the juncture of the T was a mirror lake surrounded by cotton snow and miniature

For this "Symposium" the accounts concerning Egypt and Pakistan are from letters which Mrs. J. T. Vorhis, Coraopolis, Pa., had secured. The others are from missionaries now in America in response to the request that they tell of their "most soul-satisfying Christmas on the Mission field.

trees. The shores of the lake were inhabited by jolly carved wooden gnomes from Switzerland. The clever place cards were cut-outs from Christmas cards.

The informal evening "at home" party was attended by at least a hundred of the friends (American) of the College. After games and visiting, supper was served buffet style. As the group gathered gradually, it was about 10:30 when supper was finished. Carol books were distributed and Miss Norma Lee Squires led the group in selections. The families with children left rather early because they had trips of some length to make before ending the day. The College family departed one by one upstairs with the feeling of a beautiful, home-like Christmas with lots of good fellowship. We shall look back upon this Christmas with many happy memories.

THE NORTH SUDAN

By MISS MARY E. COIE, Braddyville, Iowa. On Furlough from the North Sudan.

Christmas week in the East centers around January 7, instead of December 25, as in the Western world. But the North Sudan with its 99½% Mohammedan population knows nothing of Christmas except as it sees and hears the ½% of the population celebrate.

One year friends and parents of the girls in the Girls' Boarding School gathered to see the Christmas play, a dramatization of the story of the birth of Christ, given as nearly as possible in the very language of the Bible. A teacher read the story while the girls acted it out. There was the manger with the small child and his mother and the shepherds. In the second act the Wise Men came to offer gifts. The third act gave the audience an opportunity to give a White Gift offering to Christ.

The Sabbath School used this gift to make a feast for the church of very poor Sudanese which meets every week in the school yard. It provided a gift of a suit of clothes, soap, sugar, tea, coffee and dates for each of these poor people who were present.

On Christmas morning teachers, boarding girls, servants and missionaries assembled after breakfast in the living room of the missionary ladies' flat. Carols—prayers—then the big moment when the basket of dolls and gifts from friends and societies in the U. S. A., was placed in the center of the circle. Everyone was present, even the babies. No one was tardy. As the name of each girl was called she received her present. Oh, the suspense of the new girls! Would there be a doll for each of them since they were new pupils?

Another memorable Christmas occasion was at Wad Medani, on December 24 instead of January 7. This plan enabled the pastor to go to Gedaref for a Christmas service with Christians who otherwise would have had no service.

This service was unique in that it was planned and executed largely by the men under the leadership of the pastor and Sabbath School superintendent. Pupils recited Old Testament verses referring to Christ's coming; others responded with New Testament verses showing the prophecies fulfilled. Four men and the pastor told what Christ meant to them. A quiet, joyful spirit pervaded the whole service.

Last year, Christmas at Gedaref in Kassala province warmed our hearts. Through the kindness of a Christian friend it was possible to erect an open-air stage and arrange seating for 100 persons. But since the seats were in the schoolyard and capacity limited to those who could stand, perch on the walls or peek through the cornstalk fence, the audience was probably nearer 250.

The service opened with the singing of "Silent Night" in Armenian, Arabic and English. The legend, "Why the Chimes Rang" was dramatized. Twenty-one pupils recited in unison the Luke account of the birth of Christ. Pictures on the birth and early life of Christ were interpreted by one of the teachers of the school. Perhaps at least one-third of the audience heard for the first time the Christmas story.

Thus Christmas each year adds another bead on the string of memory jewels.

THE SOUTH SUDAN

By MRS. P. J. SMITH, North Bend, Nebraska. Formerly Missionary to the South Sudan.

Our Christmas at Nasir four years ago stands out sharply in my memory as a particularly satisfying one spiritually. The day began as Christmas morning begins most anywhere, with the unwrapping of gifts, and preparations for the dinner.

At nine o'clock we went to the church. It was comfortably filled with school children, Christians and other Nuers from the village. The boys from Atar Intermediate School were there, happy to be home again. The teachers and pupils from some of the near-by Bush Schools were there, excited to be guests of the "Big School." The head teacher had worked out in Nuer a pageant on the Birth of Christ as related in Matthew and Luke. This was presented by the school children whom he

had trained. At fitting places Christmas songs were sung by the congregation, the school, or special groups; such songs as "Hark the Herald Angels Sing," "Joy to the World," "We Three Kings of the Orient Are" and others. There was no special costuming and no special stage setting but the spirit in which the pageant was given and its message made us conscious of Christ's presence among us that morning.

We went our various ways after the service; the village people back out to their homes, the school children to the feast and fun that had been arranged for them, the missionaries to their Christmas dinner eaten together, and later to their own Christmas praise service. But the most satisfying part of the day was the very special blessing that descended on us as we worshipped with our Nuer Christians.

ETHIOPIA

By MRS. DUNCAN C. HENRY, Peoria, Illinois. On Furlough from Ethiopia.

Christmas in Gore. What a time! And how we and those around us enjoyed it all. As the calendars of Ethiopia and America are different we celebrated the two days which are two weeks apart. On the first Christmas Day we invited all the foreigners in Gore to come to a tea. Tea here means cakes and cookies, sandwiches, and gelatines. How these men who have no real home comfort, loved the things which they are unable to buy! What fun they had talking and laughing together!

Two weeks later, the Ethiopian Christmas. As in all countries the children know when Christmas is coming. As a usual thing we have about 60 to 90 in our Sunday School. Three weeks before Christmas the excitement spread. First, 120, then 127 and then on the Christmas Sunday almost 200 children from about two years old, to about sixteen years old. Our church holds one hundred seventy-five easily. With a careful packing in we can put two hundred twenty. But that means children sitting in the aisles, but that morning over two hundred seventy-five came! Every available chair and bench was full. Every foot of the aisle was full. A back room began to fill up as we herded the children into it. Then after the first part of the service was over, before the sermon began, over one hundred of the children were taken out of the church into the yard for a little service of their own.

On Tuesday a "Sing" for boys with over 60 there. On Wednesday the usual women's prayer meeting with 26 there. On Thursday a "Sing" for the girls with a party afterward with 125 there. Oh, the week was full. but the joy was great over the simple gifts we had for even the tiniest tot.

Such was Christmas in Gore. Picture cards and stories of the coming of the Christ in flannel pictures made the meaning clear to the older children and impressed the story on the minds of old and young.

PAKISTAN AND INDIA

By MARGARET L. MURDOCH, Sangla Hill, Pakistan

Christmas out here does not include much decoration and gifts, except among the educated, much westernized people. We decorate with whatever we have, much to the enjoyment of the Punjabis.

In the schools we have introduced Father Christmas who dresses in a Santa suit and gives something to each one, not much, from the school supplies of the little we get in Junior boxes now. In Sangla we have been having each one bring a few cents—three or four—and we get a treat of something with that and pay for the things we buy to supplement the gifts from U. S. A.

It is an exciting time in boarding school beginning weeks before with the drama or play which is always religious with some of the Christmas story in it and a good message. It is given about two nights before everyone goes home, for a large crowd of outside folk.

Then in Sangla there is an evening of songs in which all may take part. A few from outside the school sing in groups and each school class has a song, sometimes in English. I have started an afternoon program to which mothers are invited. Formerly we had a special pilao dinner cooked for all—but that is too expensive and they get enough fun otherwise.

There is a service in every church and in many churches there must be two to accomodate the people. Lyallpur has three. Everyone goes to church that day, they make a grand social time and everyone who can has new clothes. They are not so evident in these days of poverty-stricken Christians. Village folk come to the city and large town services—hence the crowd.

In village congregations the pastor has services in almost every village sometime during the holiday week. In many places they have a pilao (rice and meat) dinner together. They may put up paper flags and banana branch arches and make a gala time. Singing is a big part—there are scores of Christmas songs.

Conversation About Short-Term Work

By MISS LOIS D. KINGAN, MISS MARJORIE DYE, and MRS. SARA BAKER

(Miss Kingan, designated as L. D. K., has been a full-time missionary in Egypt since 1926; Miss Dye, designated as M. D., is the inquiring short-term appointee; Mrs. Baker, designated as S. B., is changing her status from short-term to "career" service. This interview was originally presented in the "Methods" Class at New Wilmington Missionary Conference.)

L. D. K.—Well, this looks like a free morning for getting a few things done around here. (*Knock at door*) Come in.

M. D.—Miss Kingan, I am Marjorie Dye, recently appointed to Egypt. May I talk with you about Egypt?

L. D. K.—Gladly. It's my favorite subject. Now, let me see, you are going to be secretary in the mission office in Cairo?

M. D.—Yes, that's right. Can you tell me whether I must learn Arabic in a short time?

L. D. K.—Oh, no, not at all. You who go for short-term appointment have no chance to really study the language. You will pick up words and expressions, but your work, whether it be teaching, nursing or secretarial, is all done in English.

M. D.—But you speak Arabic.

L. D. K.—Yes, my first assignment was to study Arabic. For two years the new missionary on full-missionary appointment attends the School of Oriental Studies at the American University, a sister institution in Cairo. The Boards pay tuition for us in this school. Seven exams are required of us over a period of years.

M. D.—Where do we live?

L. D. K.—In your case, Marjorie, you will live in the Ezbekiah Mission building, probably in the home of Dr. and Mrs. Acheson. Housed in the same building is a boys' school, and a girls' boarding school. A room is assigned to each teacher, and boarding provided. In some schools it is with the boarding school proper, in others the foreign staff has its own dining room.

Miss Marjorie Dye
"The Inquirer" about short-term work

M. D.—You will think I am a regular question box, but this matter of boarding—do we pay our own board?

L. D. K.—No, the short-term worker is taken care of by the institution she serves. In your case, your hostess will be paid from the Cairo Secretary. In the case of short-termers for school, all expenses of travel, salary and maintenance are carried by the institution in which he or she is teaching. By careful management of funds most short-termers are able to take interesting trips. (*Knock at door*) Come in, Sara Baker. How nice to see you.

S. B.—I hope I'm not intruding?

L. D. K.—Not at all. This is Marjorie Dye who is going out to Cairo. You should get acquainted.

M. D.—So you are returning, Mrs. Baker.

S. B.—Yes, I am. I spent three years as a short-termer—but now I

Short Termers at the New Wilmington Missionary Conference in August, 1950. Some are appointees, some have returned home recently; some who served in years past have become regular missionaries. All are enthusiastic about short-term opportunities.

From left to right (front row): Mrs. Orval Hamm, Mrs. Don Armstrong, Miss Mildred Heasty, Miss Lois Ellifritz, Miss Marjorie Dye, Miss Marjorie Fiddler, Miss Alberta Tedford, Miss Beverly Day, Miss Alice Anderson.

Middle row: Mrs. Margaret Huish, Miss Sally McKee, Miss Joyce Termaynes, Mrs. R. R. Stewart, Miss Margaret Guille.

Back row: Mrs. Sara Baker, Miss Clara Lou Lorimer, Miss Hazel E. Anderson, Miss Wilma Minteer, Mrs. Mary Shields Galloway, Dr. R. R. Stewart, Dr. Hugh Kelsey, Rev. Kenneth S. Shepherd, Mr. Jack Lorimer, Mr. Judson Allen, Dr. T. M. Taylor.

am going back to become a full-time missionary.

M. D.—Did you find teaching in Egypt much different from teaching in America?

S. B.—Oh, no, not much. It surprised me that the students in the college where I was knew English so well—even pupils in the second primary. I longed to be able to talk to them. I helped their teachers with methods and soon the little people seemed to think I could speak Arabic. I look forward now to be able to talk with them soon.

L. D. K.—I love the Kindergarten, don't you, Sara? Some of them insist that I am related to their families. I feel really complimented.

M. D.—I've always heard of sunny Egypt. Doesn't that mean no winter clothes?

L. D. K. and S. B.—Oh, no!

L. D. K.—Take your mink coat, if you have one, but do take plenty of sweaters, woolen suits or dresses. Of course you will need lots of summer things too, as the hot weather lasts a long time.

M. D.—Is there any opportunity for us to do work besides our office work or classroom work?

S. B. and L. D. K.—There certainly is!

S. B.—Your predecessor helped with the English Christian Endeavor on Sabbath evening in the Mission building. Marjorie Fiddler taught in a Sabbath School too, for American children, held in the Scottish Presbyterian Church in Cairo.

L. D. K.—Yes, she did. Others have played the organ, even in the Arabic church services. Many of the short-termers sing in the American church choir. Last year Miss Squires, a short-termer, led the choir in the absence of the regular director.

S. B.—in the schools there are all types of activity — Sabbath School, YWCA, and opportunity for personal counselling. I never felt that I had enough time and strength to do all that should be done. Our teaching schedules are heavy. Our preparation takes time and strength but I feel that we should make the best use of our opportunity as their teachers who see the girls day after day, to help them in solving their problems.

L. D. K.—Marjorie, you see why we want short-termers who are "tops" in their subjects. But you also see why we want them to have the real missionary spirit at heart.

M. D.—Well, I just hope that I can measure up to the work.

L. D. K.—I am sure you will.

S. B.—Yes, I am too—and I hope you will like Egypt and find real satisfaction and joy in your Christian service.

A Real Service

By MRS. ARTHUR B. McBRIDE,
Foreign Secretary of the Women's Board

"Could I help in one of our Missions?"

"I heard of the need, could you use me?"

"I'm not sure that I could serve in a foreign land, but I'd love to try."

"I'm interested, I'd like to know more about the position."

"I want to serve my Lord, but I am not sure where He wants me."

Such statements have come from earnest inquirers about Foreign Mission service; these are serious queries by real seekers for the place in which the Lord would have them serve.

For many years the Board of Foreign Missions has sent out young men and young women for a service of three years, and in our Church today

there are many pastors, teachers, college presidents, seminary professors, and other leaders who have served as short-termers. It is a great, worthwhile experience, for it not only means service for others in God's name, but also is an education for the one who serves. Often this period makes possible the discovery from actual experience whether foreign service is to be one's life work. We believe such work is a real opportunity for young people who have a missionary zeal to offer to fill such a position for a limited time, thus making a contribution of life to the missionary cause as well as testing their fitness for regular missionary service.

In 1947 the Women's Board voted to send short-termers to our own WGMS institutions abroad. But after a year's trial, it was agreed that we should screen for appointment any young woman who offered herself for short-term service, and in cooperation with the Board of Foreign Missions to assign her to any institution which was in need of her talents. From 1947 to date, 1950, the Women's Board has appointed thirty short-termers.

Such appointees are selected with the same care as regular or "career" missionaries, for we consider them our representatives on the field even for a limited time. The screening, or examining process, is the same for short-term as for career service. Some candidates wonder if there is another end to the "red-tape" of the examination, but many have found out, for they have come to the other end and are now in service. After the many blanks have been filled in and all questions answered, including psychiatric or psychological tests, the file is reviewed by the Foreign Affairs Committee of the Women's Board which recommends to the Board the appointment. (The committee has rejected very few candidates; as a rule, only young women of missionary zeal and fitness apply.) The file is then sent to the

Candidate Committee of the Board of Foreign Missions for approval. Some have suggested that this is too detailed for a short-term, but we do not think it is, for a short-termer, we believe, is a potential career missionary. We want only the best for the Lord's work—mentally, physically, spiritually and socially fit, whether they remain three years or longer.

Each short-termer signs a contract for three years. But if the young woman has been screened by the Women's Board, she may change her status to that of regular service after her term expires, or even before it is finished, without the preparation of any more papers. Her own desire, the Mission's recommendation and request, a satisfactory health report, the Women's Board consent and Foreign Board's approval are the necessary steps for a change of status. The years spent in short-term service are credited to her regular service record. Since 1948, the Women's Board has accepted nine short-termers for regular service, and each one is a most acceptable co-worker on the field. In short-term service, language study must be postponed, but many other factors of the service have offset that hindrance. The short-termer has become accustomed to the people, their customs, and their country as she has carried on her work in English, then after this, the language study has more purpose for her.

There is a constant demand for young women in the institutions of our Mission fields. It is well to apply early in the year, for all appointments should be made and sailings applied for before the summer months, when travel is heavy. Both the Women's Board and the Foreign Board make appointments for short-term service in schools and hospitals, as well as other lines of service. Our needs are published in our Church papers and also in "Christian Horizons" issued by the Student Volunteer Movement. The candidate secretary of either Board will gladly answer any questions.

There is a splendid booklet: *Get Ready for a Real Job* prepared by the foreign division of The United Christian Missionary Society of the Disciples of Christ which gives a clever rating plan so that one may check herself:

ARE YOU

Physically sound? Prove it.
Emotionally stable? We'll see.
Intellectually alert? How is your IQ?
Socially sensitive? Any lurking prejudices?
Religiously literate? Rumor or fact?
Spiritually compelled? Because you MUST?

If YOU qualify, WE have a place for YOU.

NEWS FROM AFAR

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

SHIELDS-GALLOWAY NUPTIALS

Wedding bells rang in Khartoum North for two Sudan missionaries on September ninth when Mary Louise Shields and Willard McClanahan Galloway were united in marriage at the Girls' Boarding School. The school chapel decorated with potted palms and ferns, pink bougainvillia and bouquets of jasmine was the scene of the wedding.

The Reverend Dalton Galloway, father of the groom, who came by plane from Tanta, Egypt, to be present for the occasion, officiated at the double ring ceremony. Assisting Mr. Galloway, the Reverend Mr. Fareed Mangarious, pastor of the Khartoum North congregation pronounced the invocation, in Arabic.

The bride attired in a white organdy gown and finger tip veil carried a bouquet of gardenias. She was escorted to the altar and given in marriage by Dr. R. F. Shields. Miss Aleta Matthews, as bridesmaid, wore a pale blue organdy gown and carried pink carnations.

The groom was attended by Reverend Mr. Leander Finley. Ushers were Hassan Effendi Gibril and Akasha Effendi Giffen, both friends of the groom from Omdurman. Mrs. Leander Finley officiated at the piano.

Following the ceremony a reception was held on the lawn of the missionary residence in the school compound where the 200 guests, made up of British, American, Greek, Armenian, Egyptian and Sudanese friends wished the newly-weds God's blessing and many years of happy service in the North Sudan. The gorgeous three-tiered wedding cake, baked and decorated by Mrs. R. F. Shields, was cut in the traditional manner by the bride and groom.

Mrs. Mary Shields Galloway

During the reception the proper local color was added to the whole beautiful performance by the occasional insertion of the shrill Sudanese joy cry given by some of the Sudanese teachers and school girls.

After a honeymoon at Sennar, on the Blue Nile, Mr. and Mrs. Galloway will make their new home in El Obeid where Mr. Galloway has been stationed for the past few months.

E. Verna Pillow

SHIFTING SANDS

As the sands of the desert shift from place to place constantly and change the face of the land, so has our teaching in Helfaya el Meluk (village of the kings) been since we

started there two and a half years ago.

We find this change in our place of meeting, in the women we are able to contact and in the extra lessons given, other than Bible and reading. In the beginning, a class of about twenty-two women gathered in one house. Then we learned of another group of young women wanting lessons but not willing to join the first group. So our three teachers and Frances Turk, who go to that village one afternoon each week, divided and one took on the new class of nine or ten. Then deaths and weddings made it necessary to move to two different houses to meet. Attendance fell because of these interruptions that are time consuming in village life, and interest lagged. So Frances Turk sought new pupils and found interested women. Now we five who go, scatter ourselves over six houses, in some teaching only one or two and in others teaching three or five or nine.

The emphasis in our teaching has changed, too. At first we gave the women lessons in arithmetic, simple English and Arabic reading and writing, besides the Bible lessons. We also gave them dressmaking. After the newness wore off, the interest of some of the girls waned. With the smaller classes we dropped arithmetic and the impractical subject of English, seeing that these subjects didn't draw the girls to learn about God. They were interested in sewing but after the first garment was made, they found it hard to get money to buy more material. Now only two girls are sewing dresses. Last year they taught knitting, but there again, yarn is expensive and the women did not keep at that long. These women gradually dropped out and Frances Turk went seeking.

At first we taught in only two houses to those who would come; now we go to six different houses and teach all who will listen and learn. At first we followed a set schedule of a variety of subjects but now Frances and the three teachers teach only reading and the Bible stories and I teach the two with material to sew. At first we felt it was necessary to offer several subjects as added attractions, but at present, at least, we are finding that the women are willing and eager to learn to read and listen. The beginners are learning from Dr. Laubach's readers. Two houses of women are reading from the gospel of Mary.

Yesterday one of the women asked what Mark 16:16 means. Two others told one of our teachers, after Frances Turk had finished teaching the Bible lesson and had gone, "You don't need to think we believe what Miss Turk teaches." In another house yesterday, Frances Turk and a teacher were asked to leave because the people didn't want their talk. They said, "We believe only in Mohammed." In still another house the women were unusually happy because they heard two stories that day and received some pictures.

You can see from this brief story of this particular work that we have had to seek out those who would hear, for they love darkness more than light. You can see that there are those to whom the Son of God is a stumbling block and they turn away their ears from the truth and turn unto fables. You can see that where Christ is taught as the only way of salvation, then there will be opposition. You can see that there are those that are "ever learning, and never able to come to the knowledge of the truth." But we can see, too, the working of God's Spirit, making it possible for us to get into those homes and teach the gospel. And we know that His Word is powerful and He is able to open those hearts to see the truth.

Praise God for the open doors and pray that He will give the increase in the lives of those women at Helfaya el Meluk.

Mary Shields (before she became Mrs. Willard Galloway)

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

Delegates to the Bible Teachers' and School Teachers' Conference, Tanta, Egypt, July 15-24, 1950.

WORKERS' CONFERENCE
Tanta, Egypt
July 15-24, 1950

"This has been the best conference we have ever had." "Can't we have a conference every year?" These and other remarks were heard on every hand as the delegates to the Bible teachers' and school teachers' conference made ready to leave after ten days of delightful fellowship and spiritual inspiration.

Seventy-four delegates from all over Egypt, representing four mission societies, teachers in non-mission schools, community club girls, and one lady who asked to come just because she wanted to study the Word, gathered at the Girls' School in Tanta on July 15. Old friendships were renewed and new ones made. At the dining tables, in the garden, and in the dormitories, the happy voices of the delegates could be heard as they exchanged experiences and "just talked."

Rev. Labib Qaldas, a fine young minister of the Evangelical church, who is helping Mr. McGill in the youth work in Cairo, led the Bible study. His doctrinal themes on *God the Father, Christ the Son, the Holy Spirit, and Salvation,* given as basic studies for further home study, provoked questions and comments from his hearers. He arranged to be present each afternoon at a gathering in the garden for anyone who had perplexing problems or questions to talk over. These informal meetings were some of the best of the conference.

Miss Lydia Matta, who is working among girls in Cairo with Miss Work, gave the devotional talks each day. The theme of the conference was "Learn of Me" and she led the group to the Master where all might learn the lessons of humility, obedience, love, wisdom, forgiveness, and holiness.

Special speakers included Mrs. McFeeters who challenged all to help the great work of the WCTU in fighting the evils of drink and drugs. Sheikh Kamil Mansour gave two challenging messages on our obligation and responsibility in giving the message of salvation to the non-Christians in this land. He stirred our hearts and many spoke of a new vision and desire to share in this great task. Muneera Habashi, a graduate of the Bible School, now working with the Coptic Church, brought a report of the zeal and fervor with which the church in which she is working is meeting the challenge of materialism among the Christians. We rejoiced to hear of

this revival of witness in this ancient Egyptian church. The music period, flannelgraph and object lessons brought practical ideas for all to use in their work, as did also the handwork.

Evening programs of pictures of the life of Paul, the story of Ruth, Mission work in the Sudan, the story of the Other Wise Man, the life of Joseph, were very much enjoyed. The pageant given by the delegates on the last evening of the conference, portraying the seeking of the True Light and finding it in Christ, climaxed the meetings where we had all sought a closer fellowship with the Lord.

The communion service on the last Sabbath afternoon was an experience that brought joy and peace to our hearts and was a time of rededication and consecration to the Master and His work.

We praise the Lord for His presence and guidance and trust that the conference will continue to bring blessing to the lives of those who attended. *Mrs. Rachel T. Seiver*

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

THE STORY OF THE BIBLE IN TIBETAN

(*Concluded from October*)

By the REV. CHANDU RAY

Appeal was made to members of the Punjab Praise and Prayer Union, who gave themselves to a day of prayer; and as they prayed, *without human communication* God moved the heart of a scribe named Gallap, in Leh, to offer to come to Lahore to do the corrections there.

GALLAP, THE SCRIBE

It meant leaving his native snowy mountains to come down to the heat of the plains, but, so eager was he to come that, in February, 1948, this scribe of 55 years of age set out before the snows had melted from the passes. Bearing the previous manuscripts, he travelled on foot day after day. Missionaries had already been evacuated, so that there were none to help him on the way. Still he pressed on, until after 22 days of travel, he was stopped by the raiders, and forced to return to Leh. Undaunted, he set out again, taking another route in order to dodge the raiders. This time he met Indian troops, who, regarding him as a spy, would not allow him to proceed. We in Lahore waited anxiously for news, but for 4½ months we heard nothing. Then, on the 25th of June, a scrap of paper was handed to me, on which were the words "Here I am, stuck beyond Woyil Bridge. If you can come, come." How I thanked God, and made plans. I went to the Air Company, and asked "Can I fly?" What a question! To fly into enemy territory! It might be possible, however, to get a permit to fly to India, and from there to proceed by plane to Kashmir. The Government gave me the necessary permit, and on the 1st of July I was waiting at the aerodrome in India to travel by a plane leaving at 11:30 a.m. At 11:15 passengers were informed that an order had come banning entry of all civilians into Kashmir from that day. I said to the pilot of the plane, "Are you going to take any notice of an order sent you only 15 minutes before you are due to start, when the plane is ready, and the passengers are waiting?" After a minute's thought, he said "No, I will proceed. The Government ought to have sent the order sooner." I flew therefore on the last plane to Kash-

mir, and a three days' march brought me to the only bridge over the Sinda river. Here there was a great concentration of troops, and further progress was barred.

"THE GOOD HAND OF GOD"

I had to use strategy. I had with me Gospels in Marathi and Hindi. So I went among the troops, preaching and giving out Gospels. I told the wonderful story, the story of saving grace, welcoming and transforming sinners. I told what it had done for me. The men were interested. I was given shelter for the night, and the next morning saw the officer in command. I explained to him that on the other side of the bridge was the manuscript of this same wonderful book written in Tibetan, and that we were anxious to print it, that the message might be sent to Tibet. Would he give me permission to proceed? The miracle was performed. He said "Yes."

Pressing on across the bridge, I met the scribe from Leh. We knelt down and thanked God together for His wonder working power! Then, returning with the scribe, I showed the officer in command the sacred manuscript. He was deeply impressed, and permitted us to travel to Srinagar by army lorry. But now came the problem of getting back to Lahore. The military authorities at first said that there was no way, then it was suggested that if I could get a Priority No. 1 pass, it might be possible to travel by a plane for wounded men. But to obtain a priority pass I must go to the Inspector General of Police. Now this man was a Sikh, and there is mortal hatred between Sikhs and Paskistanis. No Sikh can live for five minutes in Paskistan, and here was I, a Paskistani, asking a favour of a Sikh Inspector General! I decided to tell him the whole story. "But how did you ever get here, and pass through our lines to obtain the manuscript?" he asked in amazement. I said that it was my Lord Who had opened the way, and quoted the words, "All power is given unto Me in heaven and earth." God's Word has power. The Sikh pressed an electric bell. I did not know what he was about to do, but when a subordinate officer appeared, he said "Write out two Priority No. 1 permits." The Major at the aerodrome could scarcely believe his eyes, but the permits were real, and next morning we flew to Delhi.

The heat in Delhi was terrible, 114 degrees in the shade. The scribe from Leh, who had lived in snowy regions all his life, was almost fainting by my side, and I feared that unless relief came he might die. Again a miracle saved him. That evening at 6:30 torrents of rain fell, cooling the atmosphere. Continuing our journey by rail, we had to stand in a third class carriage, which was packed to suffocation, but at last the precious manuscripts were brought by the faithful courier safely to Lahore.

In Lahore we set to work with all possible speed. The printing press worked 24 hours a day, with men in three shifts, and the scribe, in a room kept cool by ice and fans, worked 22 hours a day. In 14 days we gave him the first printed Bible in Tibetan, with its leaves stitched together as a binding, and with this treasure in his possession he set out on his return journey. We escorted him as far as we could, and then, buying him a horse, sent him on his way. After 31 days he reached Leh with the printed Word of God in its Tibetan translation in his hands.

The Bible in Tibetan is now being distributed. One thousand copies of the whole Bible, three thousand New Testaments, five thousand Gospels, and one thousand copies each of the Acts and Psalms are ready. "O give thanks unto the Lord—to Him Who alone doeth great wonders, for His mercy endureth for ever" (Psalm cxxxvi. 1, 4).

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

ONE DAY IN OUR CHURCH

I wish that you might have been with us this past Sabbath as we participated in a very lovely Communion service in our church here on the Mission compound at Sayo. This congregation is one of sixteen Evangelical churches in this area, all of which have been established as the result of the faithful telling of His Story down through the years by the missionaries and Ethiopian Christians. This particular service showed the results of telling forth His Story in the church, the hospital, the school, and the blind school. The morning was rainy and cloudy, and it took a long time for the congregation to assemble, but over 200 gathered for this service which lasted two hours, but none of us begrudged that time spent in God's house in fellowship with His people.

The entire service was conducted by Letta, one of the recently ordained ministers. He had come to know the Lord in the church here, and had received his training in the ministerial class. After a short time of worship, and a brief message, three babies, and an eleven-year-old blind boy were baptized. Two of the babies are regular attendants at the baby clinic; the mother of one, and both parents of the other united with the church later in the service. The blind boy came to the hospital some months ago and was pronounced hopelessly blind by the doctor, and sent to Miss McGeary. His mother was with him, and after seeing the school and the other students, consented to leave her son there. He had no faith at all, was a pagan, and it was a joy to see him baptized as a believer in Christ.

Later in the service 13 members were received into the Church. All had attended a class for some weeks, and one, at least, took the course twice before he could satisfy the elders that he knew what it meant to be a Christian and to become a member of the Body of Christ. A blind girl, and a handicapped girl from the blind school, who had had an operation and still had some deformity of one hand, were received. A number of young men who had been patients, then day laborers, and afterwards taken to work in various households, made their professions of faith and entered into the fellowship of the Church. Several wives are still studying. We hope they will soon be ready to join their husbands in this step.

As the folks had come into the church they were ushered to the front or the back, depending on whether they were communicants or not. It reminded us of the separation of the sheep from the goats, but they do not seem to mind, and it is a real witness to those who are not yet communicant members, and a real challenge, too. Over one hundred partook of the elements, and there were not enough little horn cups to go around, so we had to wait while some were refilled and passed around again. But it was all done so reverently and with dignity, it was a privilege to be in the service. Such services are taking place in the other churches throughout the district, and this year there are three newly ordained men to help Keis Gidada.

We ask you to pray for every branch of our work here as His Story is presented in church, and hospital, in the school and in the blind school. And for the ministerial students as they are being taught to go out and proclaim the Good News.

Marjorie Faught

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

PRAYING FOR A REVIVAL

I am trusting Thee, Lord Jesus,
Trusting only Thee!
Trusting Thee for full salvation,
Great and free.

I am trusting Thee for pardon,
At Thy feet I bow;
For Thy grace and tender mercy,
Trusting now.

I am trusting Thee, Lord Jesus,
Never let me fall;
I am trusting Thee for ever.
And for all.

Boys' voices—one hundred and twenty strong—are raised to God in an evening sacrifice of prayer. The words of this beautiful hymn seem to take on a new meaning as one looks into their eager faces and catches the light which shines from the eyes of several of them who seem to have had just a closer walk with the Lord than most of the others. Again, even after more than eight years in Africa, a lump rises to my throat as I, too, raise my voice in praise and thanksgiving to God for giving me just a small part in this glorious opportunity of proclaiming the Gospel of Salvation to those who do not know our Lord.

It is sunset. Sunset on the Upper Nile! The rich beauty of it all causes one to continue his evening praise as his heart sings, "Praise God from whom all blessings flow." He has painted His story of salvatien in the western sky. There are the dark clouds near the horizon. There is the red, the colour of the shed blood, and above it all and suffusing the whole western sky is the bright saffron fading into the golden glory of God.

But not all of the one hundred and twenty or more who have gathered for prayer are Christians. Some are inquirers, others are pagan with Protestant inclinations but with no definite profession of faith in Christ. Oh, that the words of this hymn might be real to them, too!

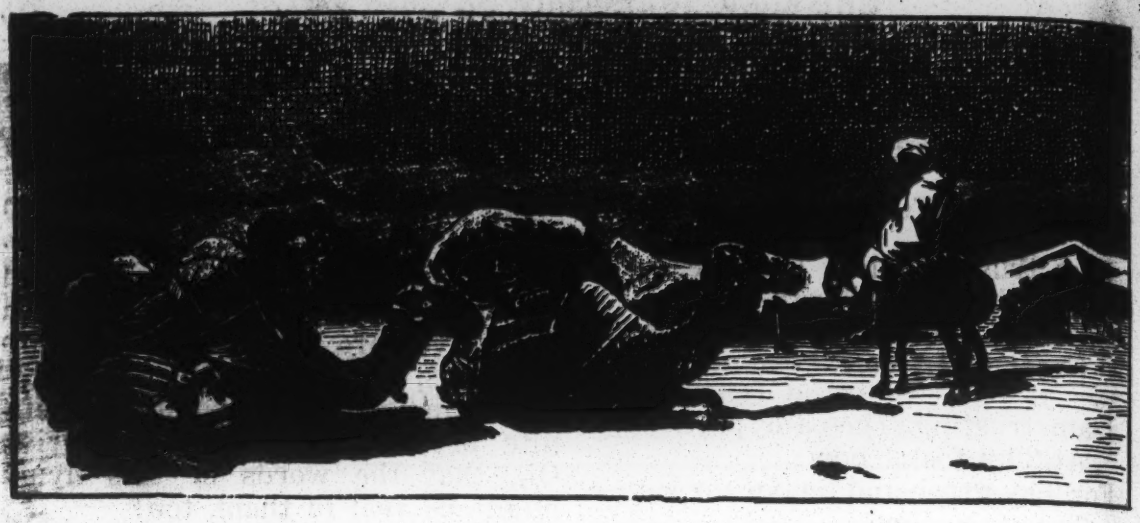
Atar School is a government school. We praise God that we still have the blessed opportunity of teaching Jesus Christ in the government schools of the South Sudan. How long we will be permitted to do so is not known. Already the forces of Islam are felt as both the Arabic and English newspapers in the North Sudan publish letters attacking the work of Christian Missions in the South. As long as the English government remains in the Sudan we have the assurance of religious freedom. We need to continue in prayer that Christian young men and older ones, too, might catch the vision of lost souls among their own people. That they might so desire the filling of the Holy Spirit that they will be willing to empty themselves of all that hinders full service for the Master. Then they will be ready and eager to go out into the villages and preach Christ.

The members of the Atar Church Council and other Christians are praying for a revival in the South Sudan. We are praying for such a revival that will result in a strong Christian force that will not waver in the face of a Muslim onslaught.

You pray, too.

Wayne M. Pethick,
Acting Chaplain, Atar School

Someone asked George Mueller what he would do if he knew he had only three more days to live. He pulled out his note book, and indicating the engagements already made for those days, he quietly replied that he would be busy fulfilling those obligations.



A Camel Train

I cannot describe, I cannot explain
The thrill I get from a camel train;
A camel train with burdens and bumps
And beads and bells and laden humps,
As it comes from the markets of old Baghdad
With silks and rugs I would like to have had;
A camel train by its donkey led,
A camel train with its cords of red,
A camel train on thistles fed,
Yet stalking along with a regal tread.

I've tried and tried but it's all in vain
To describe the charm of a camel train.
You must go yourself to Asia's edge
Or Nazareth hills with their cactus hedge,
And you'll follow, yourself, the caravan
On trails that were old when towns began.

—Madeleine S. Miller

Wise Men Go To Bethlehem

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

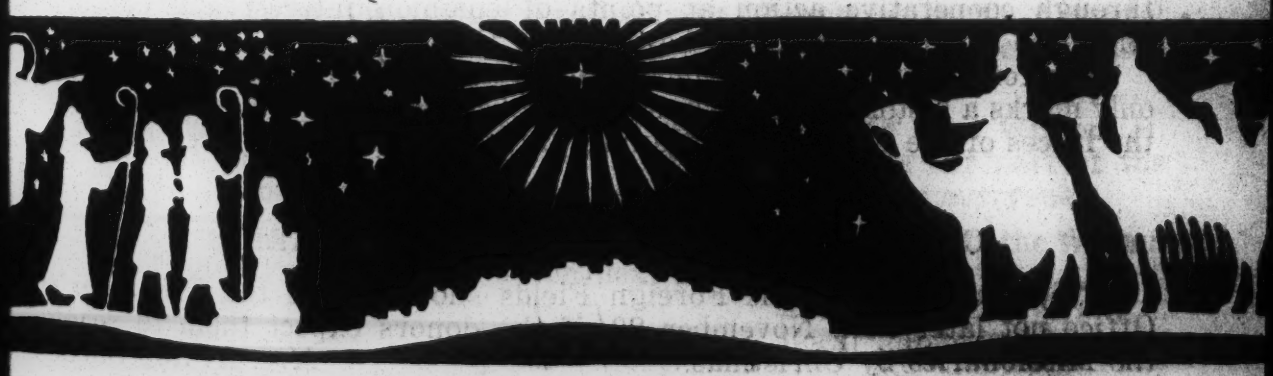
And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

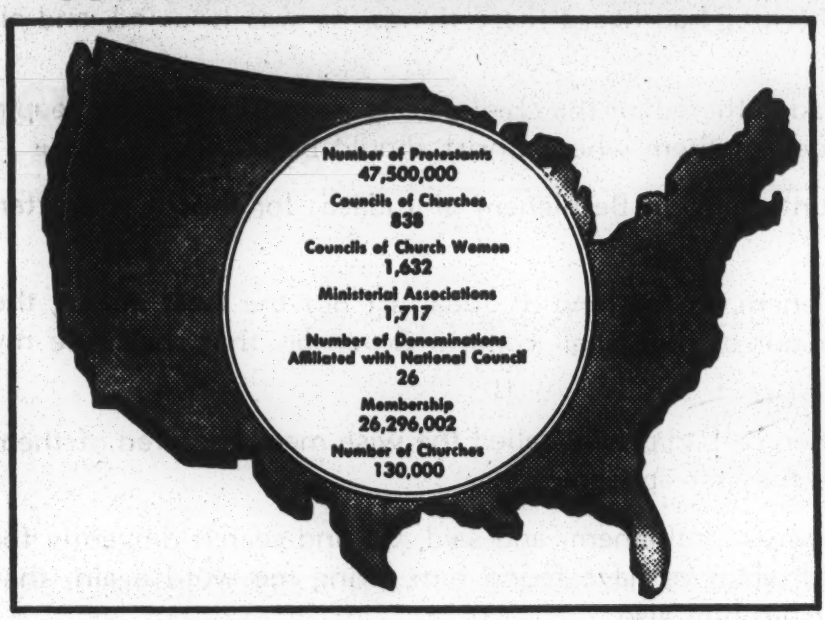
And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. Matthew 2:1-12.



Editorials

THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U. S. A.

COOPERATIVE CHRISTIANITY IN U. S.



Cooperative Christianity, pictured in the map, embraces most of the great Protestant and Eastern Orthodox communions, state and local councils of churches, religious education and churchwomen. They will achieve greater unity under the leadership of the National Council of the Churches of Christ in the U. S. A. which will be formed at Cleveland, Nov. 28 - Dec. 1. It will consolidate the cooperative program of the churches in all areas of Christian life, at home and abroad.

According to a News Release from the Planning Committee for the National Council of Churches of Christ in the U.S.A., the Council first was conceived as an idea nearly ten years ago at a meeting of interdenominational agency leaders at Atlantic City, N. J. Since then, this plan has slowly and inevitably grown and has been studied carefully by the agencies and the denominations.

The United Presbyterian Church is one of the denominations joining in the establishing of this National Council.

In trying to assess the significance of the National Council the Planning Committee emphasizes that leaders firmly believe it will give positive influence to such trends as

1. An acceleration in the growth of cooperation among communions.
2. Wider recognition of the work and influence of Christian women.
3. A stronger voice for laymen in church affairs.
4. Serve as a "clearing house" for information and exchange of views to forward the development of a sound Protestant strategy on big issues.
5. Benefit local churches in exerting combined Christian influence through cooperative action at points of common interest and concern where no denomination could be effective alone.

"The formation of the National Council at the turn of the century not only marks a historic landmark, but symbolizes the determination to bring the forces of the Gospel into meaningful contact with every area of life."

CHRISTMAS "SPECIALS" TO MISSIONARIES

"Specials" sent to the Foreign Fields should be in the Treasurer's Office not later than November 20, if the donors expect them to reach the Missionaries by Christmas. *Mrs. H. Ray Shear*

A MESSAGE TO ALL RECORDING SECRETARIES

Greetings to all of you from your Recording Secretary of the Convention!

The summer has passed and 1950 vacations are memories for most of us. And now we face another year of life's high demands. How will we meet them?

For all of us the days ahead will be anxious days. Wives and mothers and fathers and children face devastating separations. Business, industry, labor and professions are girding for stern responsibilities.

"What's this, your little light gone out,
And all the world in darkness for a minute?
Why even so the stars still shine no doubt,
Enough to strike a match by—and God's in it."

In days like this our thoughts go back to the dark days of the Civil War when Abraham Lincoln barely knew which way to turn. We are told that he went to his knees. Then he felt the Divine Hand on the wheel and his soul found security. Then he could take his holy responsibilities in stride—and laugh besides.

We as recording secretaries are beginning our fall work. Some of you have already had your fall presbyterial meeting. Have you elected your delegates and sent in their names to the Convention Secretary?

Each secretary, I am sure, is planning to send her delegate roll as quickly as possible, and I hope each one of you will plan to have your presbyterial on the Honor Roll. You can do that by getting all names of delegates and alternates in my hands by January 1.

Please tell your delegates about the treat that awaits them at Washington Convention in June when they come together for delightful Christian fellowship, for hearing informing and encouraging reports of the Women's Board of Directors and many inspirational and devotional messages.

We are counting on you!

Blessings on you and yours,

Mrs. James K. Stewart,
Recording Secretary of Convention

WGMS CONVENTION

The Sixty-seventh Annual Convention of the Women's General Missionary Society of the United Presbyterian Church of North America, will be held on the campus of Washington and Jefferson College, Washington, Pennsylvania, June 11-14, 1951.

The local committee of Chartiers Presbyterial with Mrs. William H. Hughes as chairman, is hard at work on plans to make our part of the 1951 Convention a pleasant and profitable experience for everyone.

Although W & J is a Men's College, a warm welcome awaits the Women of the United Presbyterian Church next June.

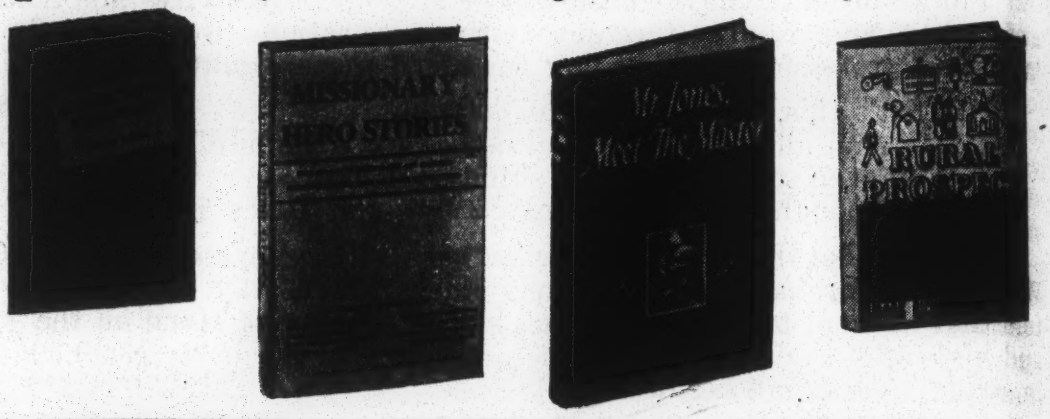
Mrs. Elmer E. Ellifritz,
Local Publicity Chairman

Telling "His-Story" With Books

The Reading Course 1950-1951

MRS. JOHN SMITH

2 4 3 1



MISS BESSIE JONES

4 3 4

MISS BETTY MILLER

2 1 3 2 2

A POSTER TO SHOW THE READING-COURSE PROGRESS OF YOUR SOCIETY

On large poster cardboard the Literature Secretary may write the names of all in your group who are reading these books. As each reports a book read, paste the picture of it after her name. She may cut out the picture of the book from this page of the Magazine, and hand to you as her report that she has read it. Thus Literature

Secretaries have a visible check constantly, and can easily determine number of readers for the annual report. Take the Poster to your missionary meetings.

Which of the readers listed here qualify for a Reading-course Certificate or Seals? Compare the list of Reading-course Books. The Home group is numbered 1; Foreign, 2; Inspirational, 3; Biographical or Other Type, 4. Note that the first woman has read the required one book from each group; the second, only three; and the last reader has five to her credit. Only four are required, however she does not really qualify because she has not read one from each group, but has preferred to specialize on the Foreign Group, perhaps because she is leader of a Near East program.

There are two books for which pictures were not available for this Magazine. You may cut out miniature facsimiles for *So Sure of Life* and *The Third Wish*. Likely no group would have all of the books, but would have at least one from each group to pass around in true-library fashion, giving limited time to each reader.

Order Reading Course books from the Lit. Dept. Ask for Bookmark lists.

CONCERNING *THE WOMEN'S MISSIONARY MAGAZINE*

1. OUR GOAL: Strange as it may seem, we do sometimes find men, and even women, in our churches who do not know there is such a publication as *The Women's Missionary Magazine*. How would they know, if nobody had ever told them? To meet this dilemma, we have mailed to each pastor (or correspondent, if a church is without a pastor), a letter, a subscription-order blank, and three sample copies of recent issues of the Magazine, for display sometime during October which has been designated as Protestant press month.

In answer to those who lament the "exclusive" name of *Women's* on our Magazine, may we pass on the facetious suggestion that if the letters *Wo* are deleted, we have *Men's Missionary Magazine,* which gives the chance to say that this Magazine is intended for *all* adult and youth members of the home! We hear of many men who read it regularly, even before their wives have an opportunity to do so! May "the tribe of readers increase"—and, lo, we shall add 1,950 subscriptions to an already-large mailing list. The goal, you know, is *A Net Gain of* 1,950 *Subscriptions in* 1950!

Of greater importance, our people will be kept informed about the greatest work in the world—the sending forth of the Gospel of our Lord and Saviour, Jesus Christ.

2. A REQUEST AND A CAUTION: We are living in a busy age. Public agencies, including the U. S. Post Office have busy workmen and schedules. You may have heard that once upon a time a letter addressed, "Dr. Ida, India," reached Dr. Ida Scudder. Such things do happen, but they are unusual, for scarcely would you or I expect to receive mail bearing only our given name and a country. The Post Office insists today that the address must be *exactly* correct. Missionary Magazines have been returned to us when the city was correct, the street correct, but with only one digit of house number incorrect; perhaps even next door. Extra postage both ways is involved; the subscriber receives the twice-sent Magazine late.

3. CONCLUSION: Please try, whether you are an individual subscriber or a Literature Secretary, to have each part of name and address exactly correct; be sure the writing or printing is unmistakably legible. If a copy fails to reach you, report immediately to Mrs. Ralph H. Arnold, Treasurer. When you contemplate change of address, report as soon as possible to Mrs. Arnold and to your local Post Office. We want you to have each issue ON TIME.

MAIL IT TODAY!

Note the convenient Subscription Order Blank on outside cover for sending Christmas, Birthday, or what-have-you gifts, at the regular rate of $1.50 per month.

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary, 904 Publication Bldg., 209 Ninth St., Pgh. 22, Pa.

THANK YOU, LORD

P.M.I. girls are thankful. For 85 years, now, the girls of Assiut and all the country around have had a chance to learn in school. If the American Mission—your United Presbyterian representatives—had not come, young women of Egypt would not have had these opportunities to learn. Each year, usually in the Spring, we have an ingathering at P.M.I., even as you are doing in your churches and societies this Fall. For weeks ahead of time, and we hope during the whole year, the girls have been reminded of their reasons for thankfulness and have been laying aside a gift, a thank offering, so that they can say "Thank you, Lord" and so that they can help someone else to learn of Jesus.

Last Spring the Second Secondary class at the Pressly Memorial Institute gave the Thank Offering pageant that you see pictured here. If you had been there, you could not have understood the words they spoke, for they were speaking in Arabic, the language of the Egyptian people. Miss Katy Jureidini, their teacher, had translated for these girls a pageant so that they could make their thanks understood to the younger girls who cannot understand English yet.

As I sat on the platform at the piano and watched the progress of the pageant, I wondered what they were saying. Obviously, some of the girls in white were angels, and each had her speech to make, her story to tell, of God's love and of the thanks of His children.

Maybe you wonder what these girls can be thankful for? One of the songs that the choir sang told some of the things: for the beauty of the earth, for the joy of human love, for Thy church—because, thanks to your gifts, the church of God through

Christ is touching the lives of many young women here. Last summer the Mission provided a Conference in Tanta, and one of the girls writes her thanks for it: "It was of great help to us because we spent a week in Christian fellowship. I have never felt a growth in my spiritual life as I am feeling now after coming back from the Conference."

Those of us who have worked as short termers with these young Egyptian girls have felt that, during our three years as their teachers, they were constantly saying "Thank you" in a manner which humbled us a great deal and made us wonder if we were witnessing as we should to these who seem so eager to learn. They are thankful for the freedom which Christ has brought to them and are looking forward to a fuller freedom under Him—if we do not fail them in continuing their education and their training in the Word of God.

At the close of the pageant, one or two girls from each class came forward in an impressive procession and offered the Thank Offering of the class for the year 1950. Recipients of the abundant mercies of God, how could they help responding in a "Thank you" gift? And I want their sisters in America to know how will-

The Chorus and Pageant personalities in the 1950 Thank Offering Service at Pressly Memorial Institute.

ingly and cheerfully they gave as they marched with their gifts and sang:

"With offerings come ye to His courts,
In holy beauty bow,
Let all the earth with reverence come
And serve Jehovah now.

O come into His courts, and bring an offering with you."

Mrs. Paul M. Musser

Mrs. Musser is the daughter of Mrs. Thomas H. Newcomb, T. O. Secretary.

SENIOR LIFE MEMBERS
$25.00 Each

20. Faith McCutcheon, Goldfield, Iowa. By Miss Alta French in memory of her mother.
21. Eloise Reichter, Goldfield, Iowa. By Miss Alta French in memory of her mother.
22. Miss Louisa Hines, R.N., Tanta, Egypt. In memory of Margaret P. Morison, Brockton, Mass.
23. Mrs. Elizabeth Hay, Eskridge, Kansas. By friends in the W.M.S.
24. Mrs. Maurice D. Leeser, Cadiz, Ohio. By Mrs. Frank Mehollin.
25. Miss Irene Edwards, Kansas City, Kansas. By Mr. and Mrs. Robert W. Balfour.

AMERICA'S THANKSGIVING

Not alone for mighty empire,
Stretching far o'er land and sea,
Not alone for bounteous harvests,
Lift we up our hearts to Thee.
Standing in the living present,
Memory and hope between,
Lord, we would with deep thanksgiving
Praise Thee more for things unseen.

Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit
Give we thanks to Thee, Oh Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule.

For the armies of the faithful
Lives that passed and left no name;
For the glory that illumines
Patriot souls of deathless fame;
For the people's prophet-leaders,
Loyal to Thy living word,—
For all heroes of the spirit,
Give we thanks to Thee, O Lord.

—Selected

MISER

The more he hoards, the poorer he becomes.
For as he rears his pile, with brazen din,
Not all the songs of praise or beat of drums
Can mask the growing emptiness within.

—Stanton A. Coblentz

(Quoted from *The Christian Century*)

Women's Department

MRS. WALTER C. BRETHAUER, 511 Wabana St., Pittsburgh 14, Pa.

A number of women's secretaries have asked, "What is meant by the Extension Department?"

It has been mentioned on this page before that only one-third of the women of the United Presbyterian Church are members of the Women's General Missionary Society. No doubt, if we were to take a census of the other two-thirds, we would find that there are those who are not interested because they do not know the program and purpose of a missionary society, nor have they felt that Christ's great commission is meant for *all* who profess Him as their Saviour.

Perhaps we have not had enough zeal for this phase of Kingdom work ourselves as we attempted to interest these "uninterested" women. We have not had the enthusiasm that could whet a desire in their hearts to have a part in this all-important task. Before we ask a woman to come into our society, let us stop to think what it really seeks to do, and then make our approach wholeheartedly, earnestly, enthusiastically.

But there are others among the two-thirds outside the W.G.M.S. who would gladly participate in the work, but cannot for one of several reasons. Some are aged and cannot get to the regular meetings of the society; some are invalids; there are some whose home duties are such that they are prevented from attending; professional and business women sometimes have working hours that do not permit their attendance; some women live too far from the place of meeting; others do not have a means of transportation.

The Extension Department is for these women. They are an important group to the W.G.M.S., because of what interest in missionary work can do to broaden and enrich their lives, and because of the contribution they can make to missions through their interest, their prayers and their gifts. For many, the Extension Department may be the stepping stone to active participation in the work of the W.G.M.S. as circumstances in their lives change.

It is true that any person who contributes to the mission cause through the W.G.M.S. is counted a member, but a member of the Extension Department is informed. "When we know, we care, and when we care, we pray," and we also give. Then, too, the Extension Department strengthens the ties of Christian fellowship, sympathy and understanding and gives a sense of belonging to those whose circumstances do not permit attendance at meetings.

A leaflet, entitled "Extension Department," giving suggestions for organizing and maintaining such a department, is available by writing to your secretary or to the Literature Department, W.G.M.S., 209 Ninth St., Pittsburgh 22, Pa.

Let us work to have every United Presbyterian woman an interested, praying, giving member of W.G.M.S.

"THE FOUNTAIN OF YOUTH"

Why not attempt to interest "the other two-thirds" by giving a program brightener, such as the playlet entitled "The Fountain of Youth"? It is brief, has a humorous human-interest appeal, requires a minimum of rehearsals by 8 characters (parts may be doubled), and costs only 3c from Literature Dept. This story of an elderly selfish woman who learns that MISSIONS can keep one youthful, so starts life all over again, and of course begins in the youngest mission group. Use it! (Editor)

Young Women . . . Girls' Circles

MISS IDA B. LITTLE,
Young Women's Secretary, 1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—Amount Asked, $9,000
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Esther M. Jones, Colorado Presbyterial.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anne Howard, Matron, Frenchburg Dormitory.

MEETING THE STANDARD

It is true that a good many people are always concerned to give a good account of themselves—to reach the best of which they are capable. There are hosts of others who have little thought of their actions or the results coming from them, hence nothing of moment may be expected of them. Seeking to meet the standard really pays in better attainments.

We have the story of a French painter, Claude Monet, who was outstanding in his determination to reach the standard. He labored three years to produce twelve paintings. When they were finished and he had viewed them critically, so dissatisfied was he with results that he destroyed them all! In his estimation they failed to meet the standard!

We may question whether he was wise to destroy something good just because of his own dissatisfaction. The pictures might have given great pleasure to less discerning eyes, but still we should honor one who was willing to offer only the best, and could not suffer anything less to clutter up his surroundings.

If any one should have the forward and upward look it is the Christian. But try as one may the feeling of dissatisfaction is close by, so very often the conclusion is — it might have been done better! And so it might! The important thing is that the desire to meet the standard remains, giving encouragement to try again.

We should be concerned to be worthy workers, not only for our own reputation, but for the sake of those who may be seeking leadership, and

KINDNESS

If your work is made more easy by a friendly helping hand,
Say so. Speak out brave and truly ere the darkness veil the land.
Should a brother workman dear falter for a word of cheer?

Scatter thus your seeds of kindness all enriching as you go—
Leave them. Trust the Harvest Giver; He will make each seed to grow.
So, until the happy end, your life shall never lack a friend.

—Anonymous

may see that leadership in us. Trying to meet the standard is essential for progress.

Do our missionary societies have a high motive for existence? Is every effort being put forth to be strong in the support of the great missionary program? What is the general attitude toward "meeting the standard"? Can your society claim credit for doing its best?

THOUGHTS TO PONDER

Stewardship of MONEY—"Here is a dollar. I am giving it to you to do with as you may. Do you understand, Son? I want to see how wisely you can use it."

A few days later this banker who prided himself on his business acumen, asked, "Have you found a way to use your dollar yet?"

"Yes, sir, I remembered what you said, so when an appeal was made in Sabbath School for an orphanage for boys, I gave my dollar."

"You gave it to an orphanage! You'll never make a business man!"

After a moment's thought, he said, "I will try you once more. Here are *two* dollars. Let me see what you can do with them!"

To his surprise the boy clapped his hands and cried, "I knew it! I knew it! My teacher told me that giving to the poor was lending to the Lord and that He would return us double. Now this proves it!"

Needless to say, that father had received much food for thought!

Stewardship of SERVICE—A new missionary about to leave for Africa visited his old colored mammy to say farewell. He expressed his inadequacy for the task before him. She replied, "Sonny, you can't hold much, but you can spill lots!" The important thing is to be *vessels* in *God's hands.*

Stewardship of the WORD—A missionary was riding on horseback across the pampas of Brazil when his horse reared suddenly and a New Testament fell from the saddlebag, unnoticed by the rider.

Several days later the book was picked up by a Brazilian hunter who carried it back to his forest home far from the outpost of the missionary. Later a church of thirty members was found in that faraway place, although no missionary had ever visited that section and no preacher had ever preached there!

"My word shall not return unto me void, but it shall accomplish what I please and shall prosper in the thing whereunto I sent it, saith the Lord."

"The entrance of thy word giveth light."

NEW SOCIETIES

New societies are beginning to be reported. This is as it should be. Such information should not be withheld until late in the year. Also, congregations should not put off the forming of new organizations until the year is almost gone. There is danger of a loss of momentum if vacation follows closely an organization. Organize early and the society is more likely to "get its feet on the ground" and become a going concern.

Southern Illinois Presbyterial—Third St. Louis Mary Smith Circle—6 members. President, Jean Yakubouski. The sponsors are Mrs. Charles E. Nix and Mrs. Woodrow Hixon.

Rock Island Presbyterial—Davenport, Iowa, Dorcas Guild—15 members. President, Mrs. Rose Moore.

Girls' Circle Program

By MRS. THOMAS F. BAKER, Pittsburgh, Pa.

We continue with the study of our Foreign Study Textbook: *Assignment: Near East,* Chapter 2.

Begin by having the pianist play softly B.H.S. No. 115, then proceed with the roll call, having each girl name a song that exalts Christ as Saviour. Sing one of these numbers, then have your prayer circle. From the *Prayer Cycle* select evangelistic work and workers from days 5-7; 16-21; 26-40.

Program: Back to Beginnings.

Assignments Accepted.

Hang your map where all may see it. Have one of the girls make a plaque bearing the symbols of the three religions under study—the shield of David, the cross, and the crescent.

The Shield of David is the recognized symbol in the Jewish synagogue.

The Cross is the acknowledged symbol of Christianity.

The Crescent is regarded as the special symbol of Islam.

Keep this plaque and map before your group during the entire study.

Choose four girls to present biographical sketches of the people presented in this session—James Batal, Lull and Martyn, Fisk and Parsons, and a missionary from our own field in the Near East. (Do you recognize the one on Page 80?) Miss Helen Brownlee.

Have the leader introduce the study by saying that at our last meeting we found there were many things we wanted to know about the Near East and since James Batal visited those countries during World War II we will ask (name the girl) to tell us something about him, why he went there and what he found. Have her summarize Chapter 2 and end with the last two paragraphs on Page 12 of *Assignment: Near East.*

The leader by questions to the other three persons brings out the whole story of the early beginnings—what they found there—appalling illiteracy, terrible health conditions, extreme poverty of the masses, arbitrary form of government, religious fanaticism, etc. Use Chap. 2 in *Introducing Islam* with Chap. 2 of your study book. The life of Henry Martyn will be found in *Eagle Book No.* 8, also Pages 85, 86 in *Where Three Continents Meet, Temperature* 126!

It would be well to choose a young girl who has just gone out as the missionary from our field and let her tell why she went, who sent and what changes she has found. (Pictures of contrasts between the past and present in the Near East may be shown. Lack of women's heavy veils and men's fezzes in present-day pictures, difference in modes of transportation, and introduction of modern machines will be noted.)

MATERIAL AIDS:

The Women's Missionary Magazine articles this month on Islam and the three monotheistic religions.

Your Study textbook—*Assignment: Near East.* Chap. 2.

The Near East and You. Session 2.

Introducing Islam. Chap. 2.

Where Three Continents Meet. Session 3, 4.

Pearls Are Made.

Near East Packet—See Lit. Dept.

Close with the Worship Service—Christ, the Son of God. John 3:16; Luke 2:1-20; Matthew 28:16-20.

Here is our "Christmas Answer" to Islam and also our commission for telling "His-Story."

Use some of the songs suggested by the girls during Roll Call.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

MISSION STUDY BOOKS FOR CHILDREN — 1950-1951

HOME

Theme: The Church in Town and Country

GRADES . . . 1, 2, 3

THE THREE HENRYS AND MRS. HORNICLE
BY EDITH J. AGNEW

The three Henrys all had the same last name—Bivens. Along with Mrs. Hornicle they lived in a mining village among the mountains. First and Second Henry worked with Mrs. Hornicle to make the community a better place for Third Henry.

128 *pages* *Paper* $1.00; *cloth* $1.75

A PRIMARY TEACHER'S GUIDE ON "THE CHURCH IN TOWN AND COUNTRY"
BY EDITH WELKER

Things to do and how to do them are presented in plans for ten sessions.

32 *pages* *Paper* 35c

GRADES . . . 4, 5, 6

THE BUSY BERRYS
BY FRANCES D. HERON

The Berrys invade Morrisville, a village turned upside down by the Plastikem Company. Soon the whole family are puzzling over the town's problems.

128 *pages* *Paper* $1.00; *cloth* $1.75

A JUNIOR TEACHER'S GUIDE ON "THE CHURCH IN TOWN AND COUNTRY"
BY FRANCES D. HERON

Plans for ten sessions that promise to be as lively as *The Busy Berrys.*

32 *pages* *Paper* 35c

FOREIGN

Near East Theme: In Bible Lands Today

GRADES . . . 1, 2, 3

THE THIRSTY VILLAGE
BY DOROTHY BLATTER

Water was precious in two Lebanon villages and ill-feeling resulted. Jirjis, the little Christian boy, and Ahmed, the Moslem, swear to become friends in spite of the enmity between their villages—an enmity that springs from a short water supply and differences of religious faith.

128 *pages* *Paper* $1.00; *cloth* $1.75

A PRIMARY TEACHER'S GUIDE ON "BIBLE LANDS TODAY"
BY BLANCHE HOKE

Background information, suggested activities, and worship plans for ten sessions.

32 *pages* *Paper* 35c

GRADES . . . 4, 5, 6

THEY LIVE IN BIBLE LANDS
BY GRACE W. MCGAVRAN

Seven stories about boys and girls in seven different countries, each preceded by a section of colorful factual material linking past with present.

128 *pages* *Paper* $1.00; *cloth* $1.75

A JUNIOR TEACHER'S GUIDE ON "BIBLE LANDS TODAY"
BY EDNA BAXTER

Plans, procedures, information, and activity and worship suggestions for ten sessions.

32 *pages* *Paper* 35c

A NEAR EAST BOOK BARGAIN

MUSA BY MARY ENTWISTLE

A book children will enjoy reading for themselves about the daily life of Musa and his friends in Egypt. 84 pages. A higher-priced book, now 25c.

Three new Junior organizational leaflets are now ready: *Constitution and By-Laws"; Junior Study Outline;* and *How to Organize.*

Little Boarders in the Tanta, Egypt, Girls' School

One of the seven stories in *They Live in Bible Lands* links our U. P. mission among the American Indians and our mission in Egypt. It is a true story about "Gifts that Crossed the Sea" between the Little Foxes of Tama and the children of Tanta—all because Miss Ruth Williamson loved both and worked with both.

Miss Ruth Williamson

Happy Indian Children, Tama, Iowa

Home Missions

MRS. EDGAR B. MURDOCH, Secretary,
4 Wilmont Ave., Washington, Pa.

FRENCHBURG SCHOOL NEWS

The school year began with the gathering of the staff members on August 31 for the first dinner. There were several new faces in the group. Mr. Robert Randall of Somerset, Kentucky, and his wife were the first of the newcomers to arrive. Mr. Randall is the new athletic coach and teacher of physical education and Social studies. Mrs. Randall is temporarily helping with the office work at the hospital. Miss Helen McCoy who just completed a short term in the Sudan has come to teach high school mathematics. Miss Cornelia Morse of Ionia, Iowa, is the new physical education teacher for girls. Mr. S. O. Linderholm of Marshall, Minnesota, has come to teach Manual Training.

In the elementary school we have a new principal in the person of Mr. Lester McCauley of McClure, Illinois. Mr. McCauley also teaches some eighth-grade subjects. He is taking the place of Mrs. Alice Hughes who has transferred to the high school as teacher of English. Another transfer was made in the case of Mrs. Leah Stephens who has become the first-grade teacher and in her place, Mrs. John Stout of Xenia, Ohio, is the manager of the clothing store. Mr. Odell Parrott is the new music teacher and comes to us from Flint, Michigan.

Miss Caroline Laird, R.N., is a new member of the nursing staff at the Jane Cook Hospital, coming to us from Oradell, New Jersey.

There is a record enrollment in both divisions of the school. The high school boasts of 182 students while the elementary division at present has 249 enrolled. There are 21 teachers on the staff.

The new clothing store across the highway has opened and Mrs. Stout is finding the work most interesting. At present the dormitory basement, formerly used as the clothes room, is having its face lifted in order to serve as a school lunchroom.

At Jane Cook Hospital, the elevator is at last installed and in operation although a few minor items are still to be done before the job is open for inspection. The Hospital continues to function although under-staffed. Please pray with us that this branch of the work may prosper, that those who should labor here will be ready to step into the gap.

Arthur Gathman

We extend sympathy to Mrs. Thomas Forsythe, Dietitian at hospital, who recently fell down a short flight of stairs in the hospital and broke a shoulder blade and several ribs. It is a painful injury that will confine her to bed for some weeks. She will now have the novel experience of having trays prepared for her instead of preparing them for other patients. (Secretary)

EZEL NOTES

TWO TEACHERS ADDED TO EZEL STAFF

Ezel School opened this year on September 4th with approximately the same enrollment as last year. This year the enrollment to date is 435 in all the twelve grades. As last year, the elementary grades are

When citizens of Frenchburg and vicinity want to buy used clothing they go to this new store built for that purpose at the Frenchburg mission.

crowded with as many as 48 in one grade. The junior high, too, has grown and now has 72 enrolled students.

Two new teachers have been added to the school staff: one in Music and one in Home Economics. Miss Mary Lou Fillier of Rochester, N. Y., is the new music teacher. Miss Fillier, who is a graduate of Wheaton College, a Music major, is teaching the grade-school music and also directing choruses and instrumental groups in the high and junior high school.

Miss Anna Hochstettler of Bluffton, Ohio, is the new instructor in Home Economics. She will also manage the school lunch room. Miss Hochstettler, a graduate in Home Economics Science at Taylor University, has had experience teaching in the field in Ohio. During the past two summers she has been hostess at the Bethany Lodge of Winona Lake, Indiana, School of Theology.

We rejoice that all the members of our staff who began last year have returned with the exception of Mr. Carr, who was called to his heavenly reward this summer. Miss Streblow, who was forced to take a semester's leave of absence because of ill health, is back again this Fall and is teaching English and Junior and Senior Bible. Mrs. Revis Carr, widow of our beloved former teacher, is assisting us in the school lunch room.

FIVE SENIORS ENTER COLLEGE

Three of last year's graduating class have entered Berea College, Berea, Kentucky. This is rather unusual and speaks well for these students, since Berea College has a rather long waiting list and entrance requirements are rather stiff. Miss Joan Carr, last year's highest honor student and her close rival in second honor place, Miss Phyllis Gose, have entered Berea this September. Also Miss Norma Wallen, another honor student has been accepted and entered Berea this summer. Harold Mann, a student leader and top basketball performer, has entered Center College, Danville, Kentucky. Miss Lois Heykoop, who was president of the Student Council her senior year, has begun her studies at Kentucky Wesleyan College in Winchester, Kentucky. Our prayers go with these young people, all of whom were leaders in the Christian programs and activities of Ezel School.

Our interest also is with the other members of the class. One has entered nurse training, two girls have married, one is working in a doctor's office and the other three girls are working in their homes. Of the boys, four are working on the home farms and the fifth is working in Ohio.

William A. Heagen

SLOVAN, PA.

As I have been checking over my school roll for last year to find the reason for the drop in attendance I find that I had 65 children this past year and 20 of them have moved from Slovan.

Some mothers who attended our Wednesday evening meeting and special meetings are not included in this list. These friends are missed. We must have others to take their places.

However, there are no empty houses and new contacts have been made. Twenty-two Bibles have been placed in Bibleless homes. Most of these homes have little children, too young for Sabbath School, but this is a fertile field to cultivate.

I have started a class for the women on Tuesday and have told them if they cannot leave their little ones at home to bring them. When one woman was told that we would have lessons from Genesis she said "Oh, I am through with Genesis"; an ex-soldier who is reading a chapter each night with his wife said "sometimes you can get a lot out of one verse"; another, "I read for two hours the other night, I never knew about the rainbow before"; "I have finished the New Testament and am going to read the Old Testament now." God's Word will not return unto Him void.

Mrs. R. G. Russell

COLORADO SPRINGS

I went to the National Young People's Conference in Estes Park in August. It was my first YPCU Convention, and I got much out of it. It all reminded me of Bible Conference that we had at school each spring. The speakers were good. I am glad that I learned to know some of them because I feel I know so few of the leaders in the church as a whole. It will be a long time before I forget the Conference.

The canvass of Nob Hill is continuing. I have been having a little in the line of results. There is one family that is ready to come into the church at Communion, I believe. And there are others who are attending. But the survey is still far from being completed even once.

I am still happy in my work. I wish there were more to show but then the Lord gives the increase in His own time and way.

Esther Jones

THE COPTIC CHURCH OF EGYPT

(*Continued from Page* 145)

Christian Endeavor Societies are found in some of the Coptic churches and there are stirrings of new life. The pilgrimage to Jerusalem is regarded as meritorious.

There are over six hundred Coptic churches today and some of them are over one thousand years old. Out of all the monasteries and convents of the past centuries only seven are now inhabited. Each is presided over by an Abbot who is usually wealthy.

The Copts are a religious people but know nothing about salvation by faith in a crucified Saviour or of the necessity of being "born again." To them the mass is the atoning sacrifice, the priest is the forgiver, the saints and the virgin the intercessors. They believe fasting is the mortification of the flesh, baptism is regeneration and the consecrated oil is the Holy Spirit. Most of the Copts need to know the true way of salvation as much as the Moslems. The Coptic Church is Christian in name, Christian in form, but is well typified by a mummy—externally a perfect body but within is no intelligence, no motion and no life in the heart.

Such is the picture of the Coptic Church of today, a valley of dry bones.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

ARE YOU LOOKING FORWARD TO CHRISTMAS?

Well, so are many children and young people in our Negro stations. Yet their Christmas will be a "giftless" one unless YOU remember them. It takes a lot of love to make a child happy but even a small gift may carry a large amount of Christmas joy. Do not forget the children in our mission schools and Sabbath Schools in your Christmas planning.

Please mail parcels to the Superintendents whose names and addresses are given on page 191 of this Magazine. Include the name of the institution in the address and be sure to enclose your own name and address so that acknowledgment can be made. If your parcel is very heavy, it should be sent by freight. The Secretary of Negro Work will be glad to send special instructions and addresses for such packages.

JUBILEE HOSPITAL HENDERSON, N. C.

Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital reports improvements added to the kitchen equipment there. These include new two-compartment tubs for washing vegetables and three-compartment tubs for washing dishes. A new dumb waiter has been authorized, as the old one did not measure up to present sanitary requirements.

Many have asked for word of the baby who was literally "brought back from the grave." Little Clarice was in the hospital 63 days but is now a ward of the Welfare Department and is being cared for in Henderson. Mrs. Adams saw her recently and said she is fat and happy. Her foster mother takes joy in this precious little one.

The hospital continues to fill a very real need for the sick and injured. One day recently a woman was brought fifteen miles for an emergency Caesarian section. Both mother and baby girl are doing fine. Another day two ambulances arrived almost simultaneously. One patient had fallen from a truck, receiving head injuries which were not serious. The other patient was a hunchback man whom everyone in Henderson knew and liked. He had been driving a truck which turned over. He was given plasma and his employers, a white man and woman, offered to give their blood but he was too badly injured and death came quickly.

These are only a few of the 189 patients cared for in one month at Jubilee Hospital. In that same month, there were 26 major and 143 minor operations. Christ healed the sick when He walked on earth. Pray that He will bless the personnel of this house of mercy as they minister in His name.

GOD IS DIFFERENT

Men love position; God loves self-denial.
Men love display; God loves meekness.
Men love revenge; God loves forgiveness.
Men love to command; God loves to serve.
Men love to outwit and conceal; God loves to make plain.

—The Christian Digest

Indian Missions

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Drive, Pittsburgh 20, Pa.

CHANGING TIMES

At the Frontier Days Pageant given at the Pendleton Round-up, a scene depicting the forcing of the Indians off their lands by the white man was presented. One of our Indians seated in the audience heard a white man behind her say, "That's right—that's what was done." She was somewhat surprised to hear such words of admission come from our race. But times have changed. This scene was depicting history. Many have been the changes since those early days.

From the moveable tepee of early days the Indians have now changed over to permanent homes on allotted tribal lands. From the horse as a means of quick transportation they have for the most part changed over to the automobile. Changes of dress, transportation, housing, occupation, education, and to some extent, religion have transpired during the last 150 years.

One of the greatest changes here in the State of Oregon is the interest the state is now showing in its Indians. Until a few years ago about all of Oregon's Indian children were receiving their education in segregated Federal Indian schools. Today there are only three segregated Federal Indian Schools in the state—namely, Chemawa, Simnasho and Warm Springs. There are 688 Indian children enrolled in non-segregated public schools, an increase of 73.3% over the number enrolled when the state department of education took over the responsibility of their education a few years ago.

At a recent 14-state Governors' Interstate Council on Indians, the following recommendations were made:

Rose Kalama, a Christian Indian, poses with her son and grandson—and the dog—at the Warm Springs Indian Reservation.

1. Early and equitable settlement of Indian treaties.
2. Social and economic rehabilitation with emphasis on the initiative and self-reliance of the Indian himself.
3. Equipping of Indian for living in and with modern American culture through education and training.
4. Attainment to an end to federal wardship with adequate federal aid in the interim.

All of this is indicative of the interest Oregon and other states have in the Indian problem. Such interest should have been shown long ago. We believe that these changes will be for the betterment of our Indian people. We have long since seen the desirability of public education—assimilation rather than segregation of the Indian.

When we arrived some years ago all of the Indian school children here at Warm Springs were attending segregated Indian schools. High school students were going out to Chemawa, Carson and other Indian schools, but in recent years Madras

Union High School, 16 miles distant, has been receiving about all of the Indian high school students. This, we believe, is good, for the Indian children need more contact with the white people around them.

To meet the challenge of these changing times the W.G.M.S. is contemplating building a new Mission church to better serve the needs of the Warm Springs Community. The old, single-room, frame building, built more than 70 years ago, has served its purpose, though not too well. There has long been a need for Bible School class rooms, in order that two Bible Schools would not have to be conducted during the months when the Boarding School is in operation. There has also been a need for a Social Hall where our young people could meet for parties and games, and where the older Christians could hold an occasional fellowship and congregational dinner.

To show the Indian that the Mission is not only interested in their souls, but also interested in them as fellow human beings who need Christian fellowship is a task the Mission has to accomplish. The separation that exists between the Indian and the white man is largely the outgrowth of the segregated Indian School System. The Church can and ought to help break down this wall of partition. With adequate facilities and a program to fit the need we shall meet the challenge of the hour.

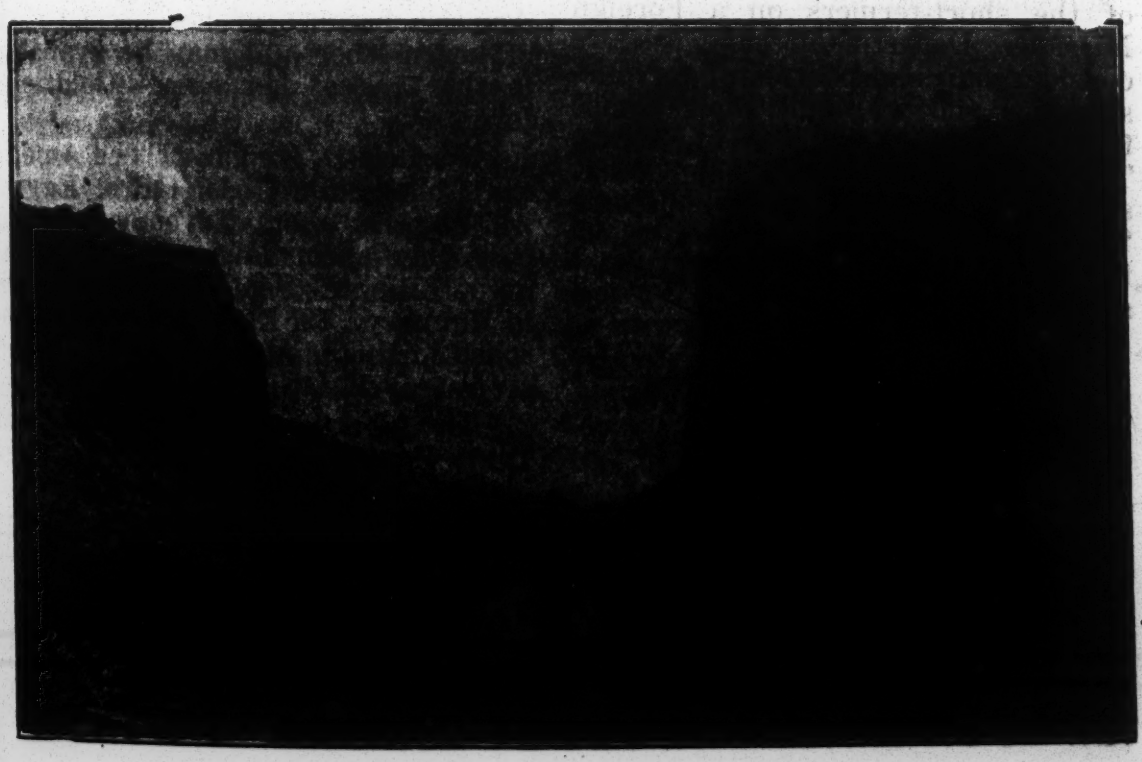
E. W. Machamer,
Warm Springs, Oregon

COLORED SLIDES

Sets of colored slides with manuscripts accompanying them, are now available for the following American Indian Missions: Navajo, Tama, Simnasho and Warm Springs. To rent any one of these sets send one dollar to the Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa.

NEWS NOTE

Mr. and Mrs. Fermer Plank of Simnasho are the proud parents of a new daughter, Peggy Lou, born August 15, 1950.



Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.

NOTES OF INTEREST

The last missionaries to sail left September 13: the Misses Ardrey, Brown and Lentz to Pakistan; and Rev. and Mrs. A. M. Roy and Miss Beverly J. Day for the Sudan. Journeying mercies were given to all who have already reached their destinations and are now at work, and we pray for these the same guiding care.

The missionary roll at the back of the Magazine is growing too large for limited space! We are delighted to have so many on this roll, but it has become necessary to place the names of the short-termers on a Foreign Missions' Department page, as we consider our short-termers are missionaries and we want their names to appear with their places of service. The Women's Board is happy that so many short-termers have become "career" missionaries and we heartily welcome them into the Mission staff.

You will want a copy of the latest booklet on *Witnessing in the Punjab* by Miss Agnes Ballantyne. The Literature Department has this concise, thoughtful, carefully prepared history of the WGMS women's work in the Punjab for sale now. You will enjoy reading it and be glad to have a part in it.

In the July 1950 letter of Dr. and Mrs. W. H. Ross of Lyallpur there are many interesting items. This one we shall have to remember: "After Pakistan became a separate nation from India, of which it was a part until August 15, 1947, that part of the Punjab which was in Pakistan was called West Punjab and that part in India was termed East Punjab. But now, by official acts there is no West Punjab nor East Punjab, but Punjab, Pakistan and Punjab, India."

WHERE THEY'LL BE

Many inquiries come to the Secretary and to the Women's Board offices for the names and addresses of Foreign Missionaries on furlough. As each one has her own itinerary, she should be contacted personally; the addresses are given at the back of *The Women's Missionary Magazine*. But there are some plans which may help in arranging for speakers at a future date:

Dr. Elsie M. French of Ezbekieh Girls' School, Cairo, Egypt, is in America because of her needed care of her mother and may be available in the area of her home—Goldfield, Iowa.

Miss Lois D. Kingan of The American College for Girls, Cairo, Egypt, will go west about November 20 and be in the California area till the opening of Biblical Seminary, New York in January, 1951. She will be enrolled in the Seminary for the second semester, till late in May.

Miss Alberta A. Tedford, R.N., of Tanta Hospital, Egypt, whose home is in Albia, Iowa, expects to take special courses in the University of Minnesota, Minneapolis, Minnesota, while home on her furlough.

Miss Margaret J. Fehlman in evangelistic work in Sheikhupura, Punjab, Pakistan will be at Biblical Seminary, 235 East 49th St., New York

7, N. Y., for the first semester, aking especially helpful studies for er village work.

Miss Laura R. MacLachlan, in evanelistic work in Badomali and Pasrur istricts, Punjab, Pakistan has a aried itinerary for the fall Thank ffering meetings; her longest stay ill be in Southern Illinois Presbyerial, November 4-12. Miss Macachlan expects to go to the northest in the Spring and it would e an opportunity for our churches o hear of the place of adult literacy ork in evangelism.

Miss Louise E. Scott of Punjab, akistan who is in evangelistic work the Gujranwala District will be at he Foreign Board office (600 Schaff uilding, 1505 Race Street, Philaelphia 2, Pa.) for about six months, aking over some of Dr. E. E. Grice's uties during his absence for a tour f our U. P. Missions.

The Misses Mary E. and Una Coie, rom Wad Medani and Khartoum lorth respectively, are at home in raddyville, Iowa. These sisters have neant so much to the Bible Women's chool in the North Sudan. Miss Una oie expects to be at Ewing, Nebraska n November 1 and may make other ppointments, if requested.

Miss Marian Farquhar of Nasir, outh Sudan is at home in Coin, Iowa. iss Farquhar is on her first furlough nd has an interesting story of the illage work and the schools. Her lans call for Thank Offering talks his fall and study at Biblical Semnary for the second semester of the ear.

Miss Dorothy L. Rankin of Doleib Hill, South Sudan is on her first furough, with her home address in Kenia, Ohio. She has a busy fall chedule and will attend Biblical Seminary for the second semester. Miss Rankin has been in Village vangelistic and school work during er service for her first term, which as a short one, because of the lack f personnel and the distribution of he work.

Do you recognize these two? Miss Marguerite Kyle snapped Miss Laura R. MacLachlan and Dr. Mabel Rose Massey in this informal pose at the New Wilmington Missionary Conference.

Miss Laura R. MacLachlan and Dr. Mabel Rose Massey are examining the Primer for illiterate adults in India and Pakistan.

DR. MASSEY'S PLANS

Dr. Mabel Rose Massey of Memorial Hospital, Sialkot, Punjab, Pakistan, while not directly on our missionary roll, is an ambassador for Christ in our hospital. Dr. Massey has had a busy time in America, three months at Margaret Hague Hospital in Jersey City, six months in The Woman's Hospital in Philadelphia and three months at Elizabeth Steel Magee Hospital in Pittsburgh. Upon completion of her work at Magee Hospital she will go to New York for an intensive two months' course at Medical Center, Bellevue Hospital. Late in December she will leave America to return to Sialkot Hospital to take up her duties again as Dr. Reba C. Hunsberger's assistant, refreshed and inspired by her training in America.

Dr. Massey has made many friends for herself and the hospital during her stay in America. Her attendance at the WGMS Convention and the New Wilmington Missionary Conference

added much to the program and the fellowship of these meetings. Those who have heard her speak will long remember her sincere Christian witness, her gracious manner and lovely presence in her beautiful, choice, colorful saris, and her earnest devotion to the cause of Christ in the gentle ministry of healing and health among the needy Punjabi women and children. In presenting the needs of the Hospital and the community, she impressed upon her hearers the truth that only Christ, The Great Physician, can supply the needs and bless the means for the healing of both body and soul.

Dr. Massey's many American friends wish for her a safe return to Pakistan, great joy in service, and many years of faithful witness to her Lord as she ministers in His Name.

KHARTOUM NORTH

Carolyn Brewer wrote in one of her letters:

"Your numerous greetings, the calendars, your prayers, gifts, and thoughts for me at Christmas time did much to encourage me as we told the people of this land of the love that was so great that God sent His only Begotten Son into the world to give His life that we may have Salvation. Thank you one and all! My thoughts frequently turned to you too, and my prayer was that you too, might have a blessed Christmas—one that would bring glory to our Lord and Saviour, Jesus Christ.

"On Christmas Eve, 1949 we had our annual party for all the Boarding children and all of our helpers here at the school. All together we were about 75. Beforehand, Mary Shields, Frances Turk, and I armed ourselves with my saw and cut off some branches from a Sesaban tree. We put these in a tin of bricks and sand, making a lovely Christmas tree. The children were all "Oh's and ah's" as they came up and spied it. Sitting on the floor around the tree, all joined in lustily as we sang Christmas carols in Arabic, then listened with r attention as the Christmas story given to them with the aid of fla graph. This story was retold by girls themselves to one another times during the Christmas sea After our worship service the g that had been sent out by the Ju Missionary Societies to the chil were passed out. The children w as thrilled with a ball, a jump rope, or a pencil, as children at h would be with an electric train. one forgot to say thank you. As 2½ year old Sameer received boy doll, he was so tickled t hugged the giver as well as th

"On Christmas night the people of our church put on t tivity play. People started more than an hour early so the get a seat. As usual, the churc packed with Moslems and Chr alike. Children sat on the floor, even a dog sat quietly in one c seemingly so engrossed in the that he caused no disturbance w soever. The girls presented the of the birth of Christ simply beautifully. Our prayer is tha may have been so impressed wit miraculous birth of Christ that will come to learn."

TOGETHER

I thank my God for fellowship
With those of Christian heart a
mind,
Who hope and toil, who pray a
strive
Toward nobler things for all ma
kind.

Not one man's heart nor one ma
mind
Can find the answer for our need
Not one man's hopes, not one ma
toil—
Not one man's creed.

Together we must right the wrong
Together greet the glad new da
And Christ, who meets with t
or three,
Will walk with us along the wa

—Grace Bowen Ev

MAJI, ETHIOPIA

Miss Eileen Halewood, R.N., of Maji, Ethiopia is alone in the clinic now, as Mrs. Pollock is on furlough. She wrote: "Lady Mac (Mrs. Pollock's mule) is doing full, but not willing service these days. I have several typhus cases a long distance away and have had to ride her daily for the last couple of weeks. We have to cross

Photograph of an Ethiopian painting on parchment of "The Virgin and Child."

a river which is very high at present. The descent is so steep I thought poor Lady Mac would surely break all her legs and I decided to excuse her behavior and wade over. Just then a man came along and said: 'What kind of an animal is this you have who refuses to go where it is led?' With this he took hold of the bridle and dragged us both down the bank, splash into the water, and up the other side. She was furious.

"The mountain facing us was too much either for her strength or dignity! So each day I climb it alone and leave her to wait at the bottom. There are two patients with typhus in a little shack on the mountain top; they are very, very ill. Though we have the latest medicines, thanks to our friends in America, it is almost a hopeless task to try to pull them through because of the curse of fasting. Each time I demand to see what food they have, they produce a few lemons, still tied up in a bundle from the previous day's market and a drop of dirty water—all because their church demands this 'duty' which is costing life itself. Only the light of the Gospel can dispel this gloom and the awful fear behind it all.

"Since Mrs. Pollock left I am taking my turn on Sabbath afternoons to teach the group of men who made a profession. They c a n n o t read; it would be so helpful if they could, as references would be so interesting. I am starting from Genesis with God's plan of Redemption. My Amharic is limited, but please pray that the Message may reach them with the Power of God behind the poverty of the messenger."

CAMPBELLPUR, PAKISTAN

"I spent a good bit of time this vacation studying Pashtu, the language of the Pathans. I had a chance to study with a teacher from Peshawar who is the fourth generation of language teachers. Our difficulty is that we don't hear Pashtu very often and have little chance to use what we have learned. However, there are some villages in this district along the Indus river where the women speak only Pashtu; there we could use the language. We would have been glad to be able to talk to the women when we made the trip to Swat State in May. We could say only a few sentences, and otherwise had to speak through an interpreter. Swat State is a beautiful place; I hope some day it may be opened to the Gospel."

Helen V. Weede

GUJRANWALA, PAKISTAN

Miss Marian Peterson writes: "I've had my hands more than full since Miss Louise Scott left in the spring. Taking her district work in addition to my school and Seminary classes with a lot of committee work seemed too much, but the Lord has been faithful, giving more strength and grace. It has brought many rich, new experiences and has been wonderful training for the girls of my school. We have spent most week-ends going to villages and two afternoons a week we went to bastis (sweeper quarters) where we carried on a sort of 'Week-day Religious Education' school. The girls took turn conducting them as well as helping with the teaching and they made flannelgraphs for most of the lessons, too. The Bible Women carry a big part of the load of work. How we need new ladies for the districts and schools!

"The little United Bible Training Center struggles along. We are desperately needing new buildings, as the Seminary is expanding and needs the ones we occupy. They have not given us official notice to vacate, and if our school should have to close for lack of quarters, they would be at a loss for someone to teach the wives of their students. But it is not a very satisfactory situation for either institution.

"We are needing new staff members too. Mrs. Mary Samuel is getting old and I wondered last year if she would finish the year, but Dr. Vroon helped her out and she seems to have a new lease on life. The past summer we had the joy of seeing some of our girls really born again, and others make remarkable growth."

HAJIPUR, SIALKOT, PAKISTAN

Miss Eva M. Hewitt's news letter tells of the use of "Pieces for Peace": "Bales of 'Pieces' kept us busier than usual this summer with astonishing success in sewing parties for the mothers of our school children Thursdays. Out on the grass in shade at a temperature of 100 degrees, the teacher and Normal did yeomen service at teaching sew little garments. Of the over garments, many were not well m but were passable. Each time th was a Gospel message, and a tr with some buttons or pins or noti from the bales. One time a play on Adult Literacy was presented entertainment. At the distributi each received a proper proportion the garments she had made and s eral needles. They were so happ Each school girl able to do so is s ing a shirt of herself or her sist 60 boys received blue denim enou for a pair of shorts the kind th wear, and all our 300 who own Bibl Testaments or Psalm books we given scraps of the bright-color cloth with which they sewed cove on these books."

PASRUR, PUNJAB, PAKISTAN

Flood waters from the Dekh Riv four miles away, reached and s rounded our houses on September We hear that there were 7 inches water in the Badomali houses. W have had no direct word from M Lois Boyd, for mail doesn't come a go that way yet due to broken lin

Many homes of sun-dried brick our villages have been washed aw and many families have lost t wheat they had stored up for t year. One feels so sorry for th We hope all of the teachers get ba on September 15 for a Retreat on t 16th and 17th, before the girls r turn on the 18th.

R. Jean Bl

PUNJAB, INDIA

Miss Willa M. Ramsey has b very busy in Avalon School, Pat kot. As they have not been able get enough teachers, she has had teach besides supervising the boa ing department and doing all t

ther duties of the day. "It still seems ke a miracle to me that we actually ave the Teacher Training School and hat our school has made such a won- erful come-back after partition. It ertainly is an answer to prayer. When it was first thought of, it eemed like a dream that could not ome true, but certainly God worked or us and what seemed impossible ame to pass. We are so very thank- ul to be allowed to continue the work n India, and it is our constant prayer hat not only we may be allowed to ontinue to carry on, but also that ve may be able to expand and de- elop a bigger work.

"Our school has been growing rapidly and we are having to turn away pupils, especially for the first two classes. I think we could have twice as many in them if we could take care of them. People just beg us to take their children; we now have 305 in all. We don't have room in the dormitories to take as many as we used to take because of the training girls, we can't put in as many of them as we can of the little ones, so we need more dormitory space. We now have about twelve Hindus and Sikhs in the school boarding house and that gives us much more opportunity to give them Christian teaching. All come willingly to daily Bible classes and Chapel services."

WGMS SHORT-TERM MISSIONARIES

EGYPT

iss Mary T. Anderson, R.N., 1948	Assiut
iss Margaret M. Bark, 1948	Cairo
iss Elizabeth A. Baumgartner, 1949	Tanta
iss Marjorie J. Dye, 1950	Cairo
iss Lois R. Ellifritz, 1950	Cairo
iss Lois M. Finney, 1948	Cairo
iss Margaret Gettemy, 1949	Tanta
iss Faith E. Hamilton, 1948	Cairo
iss Louisa G. Hines, R.N., 1949	Tanta
iss Elizabeth Hopkins, 1949	Cairo
iss Marian L. Jamieson, 1948	Assiut
iss Helen V. Kirkness, R.N., 1947	Tanta
iss Mattie Mae Klingaman, 1949	Cairo
iss Mary L. Markley, 1948	Cairo
rs. Mary Lou Lash Meloy, 1948	Cairo
iss Shirley A. Moss, 1948	Tanta
Miss Joan Murdock, R.N., 1949	Assiut
Mrs. May L. Podbreger, R.N., 1949	Tanta
Miss Ruth N. Purdy, 1949	Assiut
Miss Mary E. Reed, 1948	Assiut
Miss Norma Lee Squires, 1948	Cairo
Miss Edith M. Vorhis, 1949	Cairo
Miss Marjorie M. Walker, 1950	Cairo

ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950	Khartoum North
Miss Beverly J. Day, 1950	Atbara
Miss Marian C. Davidson, R.N., 1950	Khartoum North

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.

Temperance And Reform

By MRS. W. J. HARPER McKNIGHT, 2901 Pioneer Ave., Pittsburgh 26, Pa.

A NEW WEAPON TO FIGHT THE LIQUOR TRAFFIC!

Twenty-four page, color-illustrated educational book in the form of the traditional "Comic Book," vividly and forcefully portraying the evils of the liquor traffic.

The title is: *Unkept Promises.*

The natural appeal of the colored cartoon plus the great interest of children in this medium of expression makes this a weapon of great advantage in our crusade against liquor.

We suggest that these be purchased in quantities by churches and distributed widely throughout the Bible Schools, Youth Groups, etc. While this little book is more suitable for older children, yet if they are sent into the homes of smaller children where it will be necessary for parents to read them to the children it is possible for a real contribution to be made to some homes. Single copies, 10c each. 25 or more, 8c each.

Another interesting and informative pictorial presentation (in black and white) is entitled *The Coach Picked Bob* and is based on the film strip, "He Ran a Race." This is an attractive fourteen-page booklet telling in picture the actual experience of a boy who broke training rules and what happened. Price, 15c each.

FLANNELGRAPHS

1—*Mr. Beer Bottle Takes A Walk* (for younger children) 40c
2—*What's in a Drink* 35c
3—*Beer, the Big Bluffer* 40c

LEAFLETS (free)

1—*Women Are Fools to Drink* by Nina Wilcox Putnam (we recommend a wide distribution of this leaflet as it is exceptionally good.)
2—*Women in Saloons*
3—*What We Have Learned About Alcohol.* Excerpts from an address made by Dr. Haven Emerson, widely known physician, scientist and health authority, professor of Public Health Administration of Columbia University, former Commissioner of the New York City Board of Health.

4—*The Choice Is Yours!* By Haven Emerson
5—*The Status Quo and the Record* —this is a very informative compilation of facts and figures by Mr. Fred D. L. Squires, Secretary and Director of Research for the American Business Men's Research Foundation.
6—*Christians and Liquor* by James Hays Baird, former Moderator of the General Assembly, Presbyterian Church of the U. S. A.
7—*Is Local Option Worthwhile!*
8—*Why Abstain?* by D. Stewart Patterson
9—*Sixteen Reasons Why An American Youth Chooses Not to Drink*
10—*Lots of People Don't Drink* by Henrietta Ripperger. This is particularly for teen-age girls.
11—*Life in Split Seconds*

WASHINGTON USES MORE INTOXICATING LIQUOR THAN MILK

The nation's capital city consumes more intoxicating beverages than milk, according to an announcement by a well-known radio commentator during the recent milk strike in that

(*Continued on Page* 189)

Literature Department

MRS. WALTER H. HOLT, Literature Secretary, 209 Ninth St., Pgh., 22, Pa.

PACKET! PACKET! PACKET!

We make no apology for bombarding you so frequently with the news of the 1950 Near East Study Packet ($1.00) but you must expect it for the next three issues of the Magazine. Much time, labor, and money have been spent on assembling the material for the Packet so that you may have the utmost that we have to offer in this year of 1950 when the interdenominational study emphasizes Egypt and the North Sudan.

Last month we introduced Mrs. McKune's *Workbook* (one of the enclosures of the Packet) and showed how certain pages were related specifically to the chapters of our study books and how some pages were of a general nature, applicable to any or all phases of the study. Let me mention a few additional ones: "Palestine, the Cradle of the Saviour"; "A New Pyramid"; a "Clue Quiz"; "When You Plan Your Worship Services"; "A Convention of the Rivers"; and the humorous little poem of "To An Egyptian Boy." (Single copy of *Workbook*, 50c).

An *Epic of Egypt* is the title of what has been previously listed as a "History of Our Egyptian Mission." And who is better fitted to write such a story than Mrs. John P. White, former Egyptian missionary, pastor's wife and editor of our Magazine. It has been a labor of love for her to give to United Presbyterians this much-needed booklet. (Single copy, 25c).

THE MECCA CERTIFICATE

Why not give your members a copy of the *Mecca Certificate* (10c each, or $1.00 a dozen) as an award —not for having completed the prescribed journey to Mecca—but for having done some outstanding piece of work in your society during the year: for example, a successful tour through the mission study books, an unusually impressive worship service, a unique program, or a good report on the Reading Course books.

In the accompanying box, you will find a list of the separate enclosure in the Packet which may be purchased separately if desired:

Workbook	50c
An Epic of Egypt	25c
The Child in the Midst	15c
The Mecca Certificate	10c
Interdenominational Study Guide by Baker	35c
Leaflets:	
Heal the Sick	10c
Halima	10c
Bamba	2c
Religions in Egypt	3c
Some Egyptian Superstitions	1c
Ye Shall Have a Song	5c
Two Egyptian Lilies	2c
Stories for Impersonation	2c
Our Sisters in Egypt	2c
Fatma, a Bible Woman	1c
A Child of Sorrow	1c
Tanta Hospital	1c
Walls in the Sudan	1c
Husna	3c
Outline Map	1c
Pronunciation Guide—Egypt	1c

A Young Moslem Looks at Life by Murray J. Titus. A special purchase of this 170-page book of a few years back makes it possible for us to offer it to you as an excellent supplementary help at a greatly reduced price. One interesting chapter is "The Moslem Misconception of Christianity." Formerly sold for $1.00 and 60c; now, cloth, 20c; paper, 15c.

Two new *Maps* of our *Mission Fields*: Egypt and the Sudan; and India-Pakistan—each $1.35.

Tributes

Mrs. Ella Russell

The WMS of the Somonauk United Presbyterian church mourns the loss, and wish to pay loving tribute to the memory of Mrs. Ella Russell who passed away July 24, 1950, after a brief illness.

For many years she had been a loyal member of the society and of our church; a teacher in S.S., and for some time the faithful and efficient treasurer of the missionary society. She is greatly missed in the church and community. Her memory will always be cherished.

We extend our heartfelt sympathy to her husband, Mr. Charles Russell, and to her son, Rev. Curtiss Russell, and to the two daughters, Mrs. Howard Kuppler and Mrs. Ray Larson.

The Committee
Mrs. Grace Boyle
Helen D. Graham

Mrs. Minnie B. Schory

The Neil Avenue U. P. Church, Columbus, Ohio, lost a faithful and devoted member in the death of Mrs. Minnie B. Schory, and wish to express sincere appreciation of her life and work.

She was an active worker in the Missionary Society, the Women's Guild, and for over fifty years a Bible School teacher. She was also active in the work of the WCTU.

Her long years of loyal service to her church and her Master will continue to be an inspiration to all who knew her. She knew Him "whom to know is life eternal."

Committee

Mrs. Ella Milleman

The Ella Milleman Missionary Society of the United Presbyterian Church of Zelienople, Pa., pay tribute to the memory of Mrs. Ella Milleman who was called to her heavenly home on July 19, 1950. She was the last charter member of the missionary society and the Zelienople Church, and a life member of the society for many years. Her quiet and devout Christian life was an inspiration to all who knew her. We extend our deepest sympathy to her daughter and family.

Committee

Miss Katherine E. Henry

With a deep feeling of loss to our Anna Y. Thompson Missionary Society of the Second United Presbyterian Church, Washington, Pennsylvania, we pay loving tribute to the memory of Miss Katherine E. Henry, who was suddenly called to her heavenly home August 1, 1950.

A faithful member of the Church and Society, her life will ever be an inspiration to us. We shall remember her gra everyone with cheerful words and a fri smile. Serving her Master by daily d of kindness to her family and friends patient consideration for all with w she came in contact, she lived a full fruitful life. Of her it could truly be "She went about, doing good."

Miss Henry was loved by old and yo She exerted a good influence over children she taught, having been associ with the Washington Public Schools many years.

Thankful for her life with us, we ex our heartfelt sympathy to her family commend them to the loving care of H whom she served so well.

With such a comrade; such a friend;
I fain would walk till journey's end,
Through summer sunshine, winter ra
And this? Farewell, we shall meet ag

Committee,
Esther B. S
Ethel W. Ma
Mary B. Co

Mrs. J. O. McMorris
Mrs. Levinus Ferguson
Mrs. John Richards

The WMS of the United Presbyteri Church, East Greenwich, N. Y., desires record its deep appreciation for the li of three members who have gone to th eternal home in recent months—Mrs. J. McMorris, Mrs. Levinus Ferguson, a Mrs. John Richards. Mrs. Richards was t last surviving charter member of the S ciety.

To the utmost of their ability, all these were for many years, loyal, acti and devoted members of the Church a the Society, serving in many capaciti and interested always in the great wo of the Kingdom worldwide. We cheri their memory, and find inspiration in th example.

Now it may truly be said of them th "they rest from their labors, and th works do follow them."

WMS of East Greenwi

Mrs. Wright Vincent

The King's Daughters Missionary S ciety and Sabbath School class of the Gro City United Presbyterian Church wish t pay loving tribute to the memory of Mr Wright Vincent.

Her life was an example of Christi living. Her interest and willingness to se when health permitted leave pleasant m ories of an earnest worker in the Mast Kingdom. We extend our sympathy to h husband and family.

Commit

Mrs. Earl Campbell
Mrs. William Clelland

The Women's Missionary Society of the North Shenango United Presbyterian Church, Espyville Station, Pa., wishes to pay loving tribute to the memory of Mrs. Marie W. Campbell who was called to her heavenly home August 12, 1950, and Mrs. Arvilla R. Clelland, called on August 20, 1950.

Mrs. Campbell was a faithful member of our church and a willing worker in our society. Having been a teacher in our local public school for thirty years, her life and influence among the young people of the church and the community will continue to be an inspiration for many years.

Mrs. Clelland led a quiet, devout life and was of a cheerful disposition. Though illness in her family prevented her attending meetings much of the time in late years she loved to attend when possible.

We extend to the bereaved families our heartfelt sympathy. The Committee

Mrs. Thomas McCullough

The Women's Missionary Society of the Second United Presbyterian Church of Steubenville, Ohio, wishes to pay loving tribute to the memory of Mrs. Thomas McCullough, who died July 11, 1950. Mrs. McCullough was a charter member both of the church and the missionary society and was faithful in attendance at the missionary meetings and the Sabbath day services as often as health and strength permitted. Service to her family and her church dominated her life, and there are many who call her "blessed."

"The good Lord's best interpreters are
humble human souls
The Gospel of a life like hers is more
than books or scrolls."

Committee,
Mrs. Harry E. Marshall
Mrs. L. B. Peterson
Mrs. J. S. Paisley

TEMPERANCE AND REFORM

(*Continued from Page* 186)

region.

Along with this heavy per capita consumption of beverage alcohol we find that arrests for drunkenness are steadily increasing in Washington. In the last five years the population of the city has decreased slightly but in the same period the number of drunks jailed has increased by 33 per cent. More than 2,000 persons had to be hospitalized last year for physical and mental ailments arising from alcoholism. More than 100 persons died from drunken driving, homicides, poisoned alcoholic drinks, and other troubles associated with free use of liquor. The city's population has declined, but in these last five years licensed liquor stores have increased from 1,962 to 2,393. More than 37,000 arrests for drunkenness were recorded last year.

—*United Evangelical Action*

MEXICO PROHIBITS LIQUOR ADVERTISING

Mexico has instituted legislation which prohibits advertising of alcoholic beverages through the movies, radio and television. It is known as Sanitary Code, Article 29. The U. S. could well follow Mexico's lead.

* * *

The spirit of success is never found in bottles.

* * *

The Christian who takes his liquor in moderation is pretty apt to take his religion the same way.

* * *

The most serious impediment of a man's speech is the inability to say, "no."

* * *

Another of those embarrassing incidents: Three American soldiers are being tried by the Army in Germany on a charge of attacking Swedish tourists in Oberammagau, recently. The Swedes charge that five intoxicated soldiers entered a bus, struck two Swedish men and broke a window. Isn't it about time we told young men who go into the Army, what alcohol is, what it does to the human psychology and how seriously it complicates international situations by causing such incidents?

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice M. Grimes, 1924 — Cairo
Miss Mildred P. Heasty, 1950 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
Miss Millie I. Kelso, 1946 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1928 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss M. Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Selver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH (from Egypt)

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Lois D. Kingan, 1926
4138 Fairfield Ave., Munhall, Pa.
Miss Alberta A. Tedford, R.N., 1945
R.D. 1, Albia, Iowa

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Rawalpindi
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925
Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1918 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lentz, R.N., 1950 — Sialkot City
Miss M. Frances Lincoln, R.N., 1920 — Sialkot City
Miss Glendine Lundquist, R.N., 1938 — Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss Margaret Fehlman, 1913
600 N. Court St., Crown Point, Ind.
Miss Laura R. MacLachlan, 1938
R. D. 1, Atkinson, Nebr.
Miss Louise Scott, 1916
600 Schaff Bldg., 1505 Race St., Philadelphia 2, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Khartoum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Alice Ruth Gabel, 1948 — Omdurman
Miss Ray Huffman, R.N., 1924 — Malakal
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Jean Maxwell, M.N., 1946 — Malakal
Miss Marguerite M. McClellan, 1926 — Athara
Miss Mary Jane McKnight, 1922 — Athara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Malakal
Miss Frances Turk, R.N., 1921 — Khartoum North
Miss Eleanor C. Vandevort, 1949 — Malakal
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary E. Coie, 1919 — Braddyville, Iowa
Miss Una Coie, 1918 — Braddyville, Iowa
Miss Marian I. Farquhar, 1945 — R.D. 2, Coin, Iowa
Miss Dorothy L. Rankin, 1946
234 E. Second St., Xenia, Ohio

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Gorei
Miss Isabel Blair, 1922 — Gorei
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Addis Ababa
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. Ruth L. Walker, 1923 — Addis Ababa
(All Maji, Sayo and Gorei mail:
Box 1111, Addis Ababa)

ON FURLOUGH

Mrs. A. W. Pollock, R.N., 1942
904 Publication Bldg., Pittsburgh 22, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909
2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918
1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905
422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918
c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924
1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902
12467 Cedar Road, Cleveland, Ohio
Miss Laura B. Walker, 1904
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935
25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904
2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881
306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908
263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884
Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
United Presbyterian Home, Washington, Iowa
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912
Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey, 38 Hopkenson Ave., Brooklyn, N.Y.
Miss Esther M. Jones—701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
Miss Sallie E. Dickey—8930 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman—Frenchburg, Ky.
Miss Ruth Courter, Principal—Frenchburg, Ky.
Mr. John Besco—Frenchburg, Ky.
Miss Ijo Jean Brown—Frenchburg, Ky.
Miss Alice Childs—Frenchburg, Ky.
Miss Alice Hesselink—Frenchburg, Ky.
Mrs. Anne Howard, Matron—Frenchburg, Ky.
Mrs. Alice Hughes, Grade Principal—Frenchburg, Ky.
Miss Grace Huntley—Frenchburg, Ky.
Miss Ruth Lindal—Frenchburg, Ky.
Mr. S. O. Linderholm—Frenchburg, Ky.
Miss Alberta McBride—Frenchburg, Ky.
Mr. Lester McCauley—Frenchburg, Ky.
Miss Helen McCoy—Frenchburg, Ky.
Miss Dorothea McKissick—Frenchburg, Ky.
Miss Winifred Moore, Sec.—Frenchburg, Ky.
Miss Cornelia Morse—Frenchburg, Ky.
Mr. Odell Parrott—Frenchburg, Ky.
Mr. Robert Randall—Frenchburg, Ky.
Miss Joyce Rode—Frenchburg, Ky.
Miss Mae Sprowl—Frenchburg, Ky.
Mrs. Leah Stephens—Frenchburg, Ky.
Miss Roberta Stewart—Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady—Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook—Frenchburg, Ky.

JANE COOK SCHOOL

Miss Mary Cochran, R.N.—Frenchburg, Ky.
Miss Effie Frazier, R.N.—Frenchburg, Ky.
Dr. Donald Graves—Frenchburg, Ky.
Miss Caroline Laird, R.N.—Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech.—Frenchburg, Ky.
Miss Bernie Phelps, Practical Nurse—Frenchburg, Ky.
Mrs. R. N. Wright, R.N.—Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian-Cook—Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen—Ezel, Ky.
Miss Larue Millen, Principal—Ezel, Ky.
Miss Lucille Artman—Ezel, Ky.
Miss Wilda Barnes—Ezel, Ky.
Miss Ruth Bemis—Ezel, Ky.
Miss Mary Louise Fillier—Ezel, Ky.
Miss Doris Jean Gieser—Ezel, Ky.
Miss Zillah Hawthorne, Secretary—Ezel, Ky.
Miss Anna Louise Hochstettler—Ezel, Ky.
Miss Beulah Hogan—Ezel, Ky.
Miss Jean Jardine—Ezel, Ky.
Miss Gladys Millen—Ezel, Ky.
Mrs. Thomas Moore—Ezel, Ky.
Miss Gene Purdy—Ezel, Ky.
Mrs. Rebecca Rodkey—Ezel, Ky.
Miss Ruth Streblow—Ezel, Ky.
Miss Eleanor Timmerman—Ezel, Ky.
Miss Frances Widstrand—Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room—Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)—Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook—Ezel, Ky.
Mr. Courtney Centers, Maintenance—Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent—Annemanie, Ala.
Miss Georga Lee Jackson—Annemanie, Ala.
Mrs. Willie Knight—Annemanie, Ala.
Mrs. K. P. Thomas—Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples—Camden, Ala.
Mr. H. W. McKeldin, Assistant—Camden, Ala.
Mrs. Minnie B. Alford—Camden, Ala.
Miss Climmie B. Allen—Camden, Ala.
Mr. William B. Ballard—Camden, Ala.
Mr. Stewart Bennett—Camden, Ala.
Miss Mary L. Conley, Bible—Camden, Ala.
Mrs. Mabel C. Edwards—Camden, Ala.
Mrs. Amanda E. Freeman—Camden, Ala.
Mr. James L. McGadney—Camden, Ala.
Mrs. Mamie L. Smith—Camden, Ala.
Miss Nora F. Smith—Camden, Ala.
Miss L. Randall—Camden, Ala.
Mrs. Mattie L. Street—Camden, Ala.
Miss Mabel L. Thomas—Camden, Ala.
Miss Bertha L. Washington—Camden, Ala.
Miss Lizzie M. Washington—Camden, Ala.
Miss Alice B. Whitaker—Camden, Ala.
Mrs. B. D. Bridges—Camden, Ala.
Mrs. S. W. Rivers—Camden, Ala.
Mrs. Willie Simmons—Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry—Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible—Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.—Henderson, N. C.
Miss Gertrude Allen, R.N.—Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible—Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy—Knoxville, Tenn.
Miss Eleanor Miller—Knoxville, Tenn.
Mrs. Mozelle Robinson—Knoxville, Tenn.
Miss Mabel Weir—Knoxville, Tenn.
Mrs. P. H. Parker, Church missionary—Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. N. D. Williams—Miller's Ferry, Ala.
Mr. B. T. Ridgeway—Miller's Ferry, Ala.
Miss Sara L. Brooks—Miller's Ferry, Ala.
Miss Virginia Dillard—Miller's Ferry, Ala.
Mrs. Pearlie Ephraim—Miller's Ferry, Ala.
Miss Eunice Holley—Miller's Ferry, Ala.
Miss Ruby P. Houston, Music—Miller's Ferry, Ala.
Mrs. Marcella Latham—Miller's Ferry, Ala.
Mr. William E. Lee—Miller's Ferry, Ala.
Miss Bernice Mallard—Miller's Ferry, Ala.
Miss Darthular Mangram, Secretary—Miller's Ferry, Ala.
Miss Minnie Murphy—Miller's Ferry, Ala.
Mr. C. T. Patterson—Miller's Ferry, Ala.
Mrs. Roma Patterson—Miller's Ferry, Ala.
Mrs. Laura Ridgeway—Miller's Ferry, Ala.
Miss N. Jewell McCann, Secy.—Miller's Ferry, Ala.
Miss Martha Marshall, Nurse—Miller's Ferry, Ala.
Miss Gladys Ross, Bible—Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron—Miller's Ferry, Ala.
Mrs. Alberta B. Stevens, Girls' Matron—Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker—Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T. Peters, Supt.—Prairie, Ala.
Miss Constance Bridges—Prairie, Ala.
Miss Vashti Jones—Prairie, Ala.
Miss Ruth Wells—Prairie, Ala.
Mrs. D. C. McCall—Prairie, Ala.
Mrs. William T. Peters—Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren—188 Liberty St., Knoxville, Tenn.
Rev. and Mrs. D. F. White—825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend, and Miller's Ferry Churches)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(% American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
Mr. Judson W. Allen ..... Cairo
Dr. and Mrs. E. M. Bailey ..... Cairo
Dr. and Mrs. E. E. Elder ..... Cairo
Rev. K. Glen Fleming ..... Alexandria
Rev. Dalton Galloway, D.D. ..... Tanta
Dr. and Mrs. H. S. Hutchison ..... Tanta
Dr. and Mrs. Paul W. Jamison ..... Tanta
Rev. and Mrs. W. B. Jamison ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Dr. and Mrs. Neal D. McClanahan ..... Assiut
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Mr. and Mrs. M. C. McFeeters ..... Assiut
Dr. and Mrs. Fred S. McGeoch ..... Tanta
Rev. and Mrs. H. A. McGeoch ..... Alexandria
Rev. and Mrs. W. A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
Rev. George E. Morrison ..... Cairo
Dr. and Mrs. Gordon Parkinson ..... Assiut
Rev. and Mrs. James W. Pollock ..... Luxor
Dr. and Mrs. C. P. Russell ..... Alexandria
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. F. Scott Thompson ..... Cairo
Dr. and Mrs. John A. Thompson ..... Cairo
Rev. and Mrs. C. B. Watkins ..... Assiut
Mr. and Mrs. Robert M. Turnbull ..... Cairo

ON FURLOUGH

Mrs. K. Glen Fleming
315 Kambach St., Pittsburgh 11, Pa.
Mrs. Dalton Galloway
39 N. Forest Dr., Dayton 6, Ohio
Mr. and Mrs. W. W. Nolin
153 Lakeside Ave., New Concord, Ohio

PUNJAB, INDIA

Mr. and Mrs. Charles A. Stewart ..... Dhariwal

PUNJAB, PAKISTAN

Dr. and Mrs. D. Emmet Alter ..... Rawalpindi
Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. Ralph Blocksma
c/o United Christian Hospital, Lahore
Rev. and Mrs. James D. Brown ..... Gujranwala
Dr. and Mrs. Norval E. Christy ..... Taxila
Rev. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Campbellpur
Rev. and Mrs. John D. Harkness ..... Sargodha
Dr. and Mrs. A. T. Karsgaard ..... Taxila
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Washington, Pennsylvania, June 11-14, 1951

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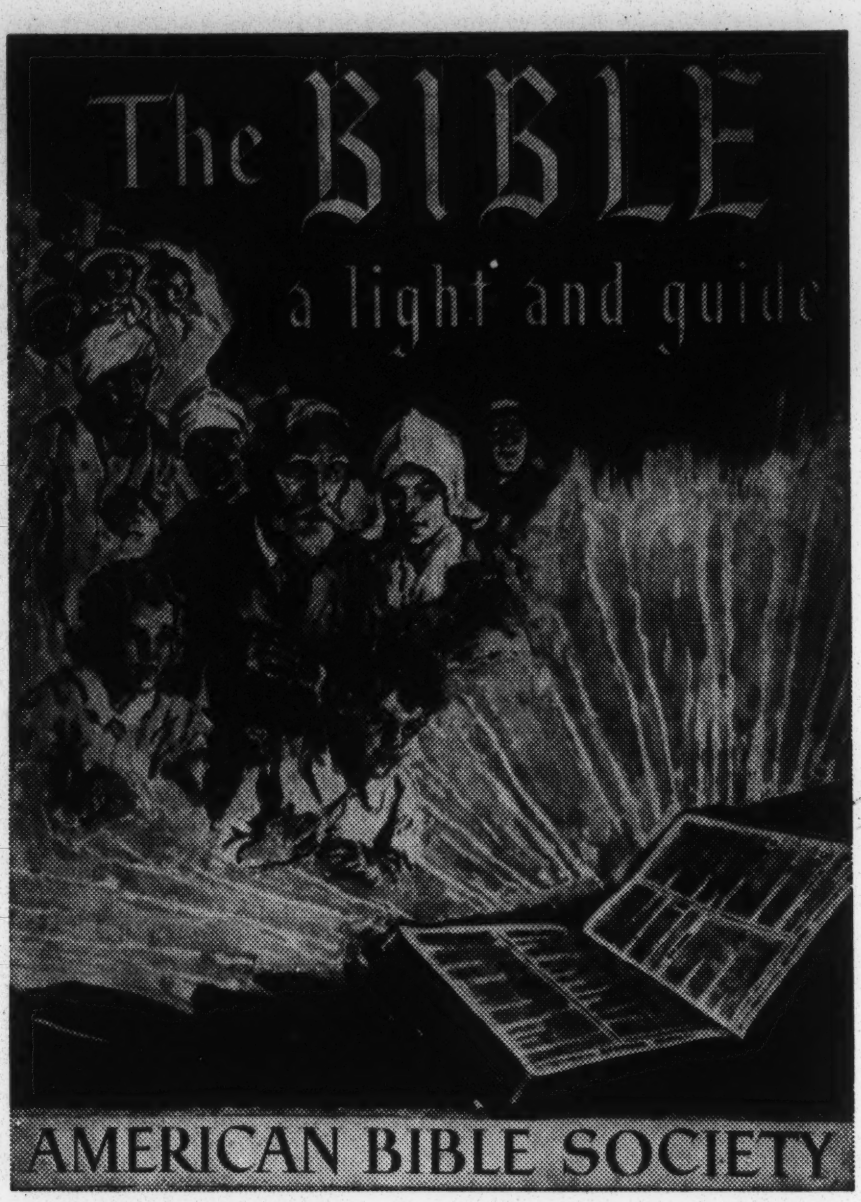
A HUMAN INTEREST ITEM ABOUT AN M. K.

One of the little children in the missionary household of the Parkinsons in Assiut, Egypt, had evidently been much impressed in hearing the grown-ups discuss the election of Dr. J. Lowrie Anderson to the moderatorship of the General Assembly of our denomination. Being an M. K. he regarded with pride any thing that seemed as important as that honor must be. At family worship he closed his own prayer with these words, "And please bless Uncle Lowrie and his electric moderator."



"The Bible— A Light and

DAILY BIBLE RE

Thanksgiving, Nov. 23 ..... P
24 .....
25 .....
Sunday, Nov. 26 ..... J
27 ..... Exod
28 .....
29 .....
30 .....
Friday, Dec. 1 .....
2 ..... Psalms 119:
Sunday, Dec. 3 ... Prover
4 ..... John
5 ..... John
6 .....
7 .....
8 .....
9 .....
Universal Bible Sunday, Dec. 10 Psalms 11
11 .....
12 ..... Isaiah 40:
13 ..... I Corinth
14 .....
15 .....
16 ..... Matth
Sunday, Dec. 17 .. John
18 .....
19 ..... Matthew
20 ..... Hebrews
21 ... Revelation 21:1-7, 2
22 .....
23 .....
Sunday, Dec. 24 .. Matthew
Christmas, Dec. 25 .. Matthew

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